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Gordon Missionary Training School, Boston.

FRIENDS of the truth will be glad to know that this school, notwithstanding the departure of Dr. Gor-

don, has been continued with increasing numbers; and that it has just closed, on the 21st inst., most successively, its seventh year. Eight have gone to foreign lands during the year; a new mission, "The Ella Thing Memorial Mission," has been established at Seoul, Korea; while a hundred or more Christian workers of various grades in the home and foreign fields are rejoicing in the instruction they received in this school in Boston. Very likely it will furnish some candidates for Alliance Missions during the coming year.

Mr. Chapell, whose portrait

An Incident from Quangsi.

BY L. QUICK, MACAO, CHINA.

ABOUT ten years ago, there lived in the neighborhood of "Kwai Ping" a man who was

feared and hated by all the people of that locality. The man was a well-known robber whom the mandarins had sought to capture, but he kept out of their hands, living amongst the mountains during the day, and coming out on the plain, to do his work, after nightfall.

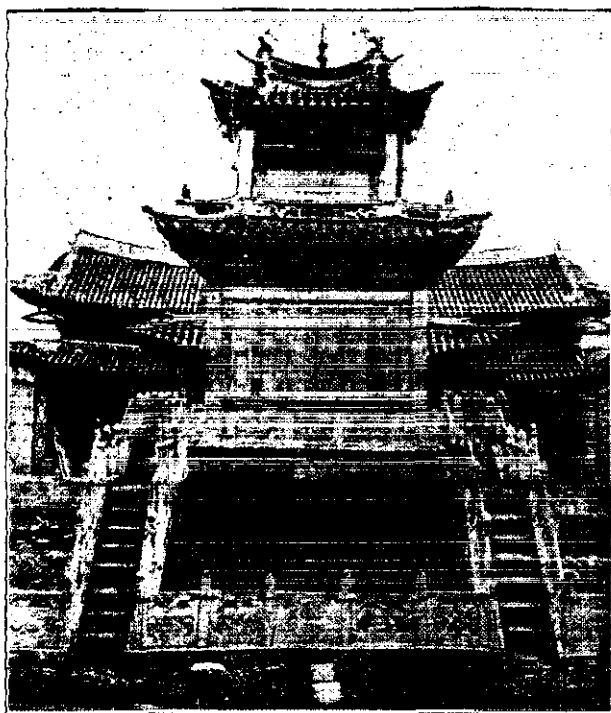
One night, in company with several others of like character, he stole a boat and went in it to Canton. And while there, out of curiosity he entered one of the chapels and for the first time heard the gospel, which resulted finally in his giving his heart to the Lord. In a short time he entered the school at Can-



REV. F. W. CHAPPELL, D.D.

appears on this page, is in charge of the ton, to study for the ministry. After studying there for several years, he returned to the Prov-

ince of Quang sai to preach the gospel of the grace of God to the very people who had once feared and hated him; to preach it not only in



PAGODA, S. CHINA.

words, but in his life, and such a change had taken place that all that came in contact with him saw that some supernatural power had been working with him.

The mandarins did not interfere with him, and soon his work began to bear fruit among the people with whom he worked, and to day his work shows; for a church is established, the first in Quang sai. It has an enrollment of, perhaps, two hundred members. This work is under the Southern Baptist Mission.

But God has been working at other points in this province, for a number of years. Colporteurs from the different societies in the Kwang tung Province have sold the Scriptures along the main waterways of the province, and this must soon begin to show. In fact, we can now see clearly through the rift in the black clouds that have for so long a time hung over Quang sai.

Our Alliance brothers and sisters in South China have spent most of the time since arriving on the field, in preparing themselves for the blessed service that is before them. But there has been quite a little work done by itinerating parties who have, from time to time during the past two years, made trips into the country, distributing portions of Scripture and using whatever of the language they had acquired in their study.

About a year ago, the Lord gave us our first definite opening among the people of Quang sai. It was in a Haka community, near the large market called Tung tsun, on the West river between the two cities, Kwai Ping and Kwai ün.

The village where the chapel is situated is, per-

haps, the most notorious village in that neighborhood for hard characters. A number of the men are capable of almost any deed which would bring them a little money. But God has used this desire, to make a little money out of the foreigners, to give us an opening for His work, and His hand has protected our brethren who have made that place their home for the present.

The work in a place like this, while small in itself, yet opens up a vast tract of country to us, and gives us the opportunity of living among the people, and eventually we shall be enabled to enter the cities and towns around here, as the people learn to dislike us less, and no longer to fear us.

There is also the prospect of an opening at Kwai Ping, the large city at the junction of the White and West rivers. Several persons living at that place, desire the foreigners to come and open work. Perhaps they are looking after the "loaves and fishes;" but the dear Lord will give us wisdom for our walk and our dealings with these people, when He leads us to testify for Him there in Kwai Ping.

Two of our brethren are expecting soon to occupy a very promising work, which it seems the Lord has opened to them, in a large city near the border of the province. The people are not showing any opposition at the prospect of the foreigner coming to their city, and express themselves as pleased to have the gospel preached there.

And now comes the news that "Ng chow," the largest city in the Province of Quang sai, has been opened as a "treaty port" by the Chinese Government. Ng chow is situated just within the border of the province, is a great business centre and has a large population. It is apparently a healthy



TEA FARM NEAR HONG-KONG.

place, and, in many respects, is well fitted as a centre for our work in this province.

As we see the blessed way the Lord is opening up the path before us, those words come to us with an added meaning: "I will go before thee, and

make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." And again: "I have set before thee an open door, and no man shall close it." Truly God has gone before us here in Quang sai; we can see signs of it on all sides, and this province which has for so long a time been unoccupied by the laborers of our Master, is now definitely in the hands of Him who gave that great command: "Go ye into all the world," which command the church has been so slow to obey.

Let these signs encourage us, friends, to ask greater things of God, that not only a door may be opened for the preaching of the Word, but that

God the opportunity of showing His love and power.

Christ's Estimate of Money.

BY REV. ANDREW MURRAY.

"Jesus beheld how the people cast money in the treasury: and many that were rich cast in much. And a certain poor widow came, and cast in a farthing. Jesus called His disciples and saith unto them, This poor widow hath cast more in than they all: for all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living."—Mark xii. 41.



A CHINESE COURTROOM.

man's heart shall be opened to receive the gospel, and make it the "Power of God unto salvation" in their lives. And that He will prepare the soil, that as the seed falls, it may fall into hearts prepared to receive it, that Jesus may have honor and glory among this people.

The Lord wants many souls from this province, and He will do His part in the work if we do ours; and will also help us to be faithful in whatever place He has placed us, be it at home or in the foreign field. "We are co-workers with Him," and there are reservoirs of blessing, and answers to prayers, which will be opened to the true ones, who, claiming and standing on the promises, give

IN all our religion and our Bible study, it is of the greatest consequence to find out what the mind of Christ is, to think as He thought, and to feel just as He felt. There is not a question that concerns us, not a single matter that ever comes before us, but we find in the words of Christ something for our guidance and help. We want to-day to get at the mind of Christ about money: to know exactly what He thought, and then to think and act just as He would do. This is not an easy thing. We are so under the influence of the world around us, that the fear of becoming utterly unpractical if we thought and acted just like Christ easily comes upon us. Let us not be afraid: if we really

desire to find out what is His mind, He will guide us to what He wants us to think and do. Only be honest in the thought: I want to have Christ teach me how to possess and how to use my money.

Look at Him for a moment sitting here over against the treasury, watching the people putting in their gifts. Thinking about money in the church, looking after the collection: we often connect that with Judas, or some hard worked deacon, or the treasurer or collector of some society. But see here—Jesus sits and watches the collection. And as He does it, He weighs each gift in the balance of God, and puts its value on it. In heaven He does this still. Not a gift for any part of God's work, great or small, but He notices it, and puts its value on it for the blessing, if any, that it is to bring in time or eternity. And He is willing, even here on earth in the waiting heart, to let us know what He thinks of our giving. Giving money is a part of our religious life, is watched over by Christ, and must be regulated by His Word. Let us try and discover what the Scriptures have to teach us.

1. Money giving a sure test of character.

In the world money is the standard of value. It is difficult to express all that money means. It is the symbol of labor and enterprise and cleverness. It is often the token of God's blessing on diligent effort. It is the equivalent of all that it can procure of the service of mind or body, of property or comfort, or luxury, of influence and power. No wonder that the world loves it, seeks it above everything, and often worships it. No wonder that it is the standard of value not only for material things, but for man himself, and that a man is too often valued according to his money.

It is however not only thus in the kingdom of this world, but in the kingdom of heaven too, that a man is judged by his money, and yet on a different principle. The world asks, what does a man own? Christ, how does he use it? The world thinks more about the money getting; Christ about the money giving. And when a man gives, the world still asks, what does he give? Christ asks, how does he give? The world looks at the money and its amount, Christ at the man and his motive. See this is the story of the poor widow. Many that were rich cast in much; but it was out of their abundance; there was no real sacrifice in it; their life was as full and comfortable as ever, it cost them nothing. There was no special love or devotion to God in it; part of an easy and traditional religion. The widow cast in a farthing. Out of her want she cast in all that she had, even all her living. She gave all to God without reserve, without holding back anything, she gave all.

How different our standard and Christ's. We ask how much a man gives. Christ asks, how much he keeps. We look at the gift. Christ asks whether the gift was a sacrifice. The widow kept nothing over, she gave all; the gift won His heart and approval, for it was in the spirit of His own self sacrifice, who being rich, became poor for our

own sakes. They—out of their abundance—cast in much: She, out of her want—all that she had.

But if our Lord wanted us to do as she did, why did He not leave a clear command about it? How gladly we then would do it. Ah! there you have it. You want a command to make you do it; that would just be the spirit of the world in the church looking at what we give, at our giving all. And that is just what Christ does not wish and will not have. He wants the generous love that does it unbidden. He wants every gift to be a gift warm and bright with love, a true free will offering. If you want the Master's approval as the poor widow had it, remember one thing: you must put all at His feet, hold all at His disposal. And that, as the spontaneous expression of a love that, like Mary cannot help giving, just because it loves.

All my money giving—what a test of character! Lord Jesus! Oh give me grace to love Thee intently, that I may know how to give.

2. Money giving a great means of grace.

Christ called His disciples to come and listen while He talked to them about the giving He saw there. It was to guide their giving and ours. Our giving, if we listen to Christ with the real desire to learn, will leave more influence on our growth in grace than we know.

The spirit of the world, "the lust of the flesh, the lust of the eye, and the pride of life." Money is the great means the world has for gratifying their desires. Christ has said of His people, "they are not of the world, as I am not of the world." They are to show in their disposal of money that they act on unworldly principle, that the spirit of heaven teaches them how to use it. And what does that spirit suggest? Use it for spiritual purposes, for what will last for eternity, for what is pleasing to God. "They that are Christ's have crucified the flesh and its lusts." One of the ways of manifesting and maintaining the crucifixion of the flesh is never to use money to gratify it. And the way to conquer every temptation to do so, is to have the heart filled with large thoughts of the spiritual power of money. Would you learn to keep the flesh crucified—refuse to spend a penny on its gratification. As much as money spent on self may nourish and strengthen and comfort self, money sacrificed to God may help the soul in the victory that overcometh the world and the flesh.

Our whole life of faith may be strengthened by the way we deal with money. Many men have to be engaged continually in making money—by nature the heart is dragged down and bound to earth in dealing with what is the very life of the world. It is faith that can give a continual victory over this temptation. Every thought of the danger of money, every effort to resist it, every loving gift to God, helps our life of faith. We look at things in the very light of God. We judge of them as out of eternity, and the money passing through our hands and devoted to God may be a daily education in faith and heavenly mindedness.

Very specially may our money giving strengthen our life of love. Every grace needs to be exercised if it is to grow; most of all is this true of love. And—did we but know it—how our money might develop and strengthen our love, as it called us to the careful and sympathizing consideration of the needs of those around us. Every call for money, and every response we give, might be the stirring of a new love, and the aid to a fuller surrender to its blessed claims.

Do believe. Money giving may be one of your choicest means of grace—a continuous fellowship with God in the renewal of your surrender of your all to Him, and in proof of the earnestness of your heart to walk before Him in self-denial, and faith and love.

3. Money giving a wonderful power for God.

What a wonderful religion Christianity is. It takes money, the very embodiment of the power of sense of this world, with its self-interest, its *covetousness*, and its pride, and it changes it into an instrument for God's service and glory.

Think of the poor. What help and happiness is brought to tens of thousands of helpless ones by the timely gift of a little money from the hand of love. God has allowed the difference of rich and poor for this very purpose—that just as in the interchange of buying and selling mutual dependence upon each other is maintained among men—so in the giving and receiving of charity there should be abundant scope for the blessedness of doing and receiving good. He said, "It is more blessed to give than to receive." What a God-like privilege and blessedness to have the power of relieving the needy and making glad the heart of the poor by gold or silver. What a blessed religion that makes the money we give away a source of greater pleasure than what we spend on ourselves. The latter is mostly spent on what is temporal and carnal—that spent in the work of love has eternal value, and brings double happiness, to ourselves and others too. Think of the Church and its work in this world; of Missions at home and abroad, and the thousand agencies for winning men from sin to God and Holiness. Is it indeed true that the coin of this world, by being cast into God's treasury in the right spirit, can receive the stamp of the mint of heaven, and be accepted in exchange for heavenly blessings? It is true. The gifts of faith and love go not only into the Church's treasury, but into God's own treasury, and are paid out again in heavenly goods. And that not according to the earthly standard of value, where men's judgments of much and little, great and small, are all unknown. Christ has immortalized a poor widow's farthing. It shines through the ages brighter with His approval than the brightest gold. It has been a blessing to tens of thousands in the lesson it has taught. It tells you that your farthing, if it be your all, that your gift, if it be honestly given as all you ought to give to the Lord at the time, has His approval, His stamp, His eternal blessing.

If we did but take more time in quiet thoughtfulness for the Holy Spirit to show us our Lord Jesus in charge of the Heavenly Mint, stamping every true gift, and then using it for the kingdom, surely our money would begin to shine with a new lustre. And we should begin to say—the less I can spend on myself, and the more on my Lord, the richer I am. And we shall see how, as the widow was richer in her gift and her grace than the many rich, so he is richest who truly gives all he can.

4. Money giving a continual help on the ladder to heaven.

You know how often our Lord Jesus spake of this in His parables. In that of the unjust steward He said, Make friends of the mammon of unrighteousness, that they may receive you in the eternal habitations. In the parable of the talents He said, Thou oughtest to have put My money. The man who had not used his talent, lost all. In the parable of the sheep and the goats, it is they who have cared for the needy and the wretched in His name, who shall hear the word—Come, ye blessed of My Father.

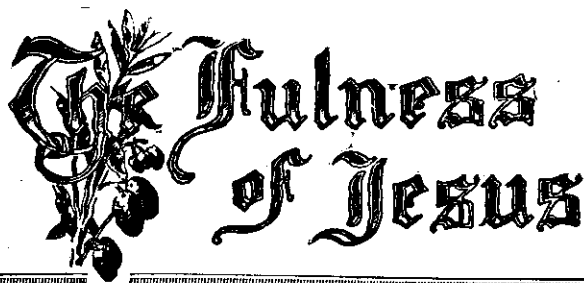
We cannot purchase heaven—as little with money as with works. Heaven will not be given us for our works or our money—but according to our work and use of our money. Would that we believed this with a living faith. In your money giving, heavenly mindedness and love to Christ, and love to men, and devotion to God's work, are cultivated and proved—the "Come, ye blessed of My Father, inherit the Kingdom," will take count of the money truly spent on Christ and His work. Our money giving must prepare us for heaven.

Oh! how many there are who if heaven and holiness could be bought for a thousand pounds would give it. No money can buy it. But if they only knew that money can wondrously help on the path of holiness and heaven. Money given in the spirit of self-sacrifice, and love, and faith in Him who has paid all, brings a rich and eternal reward. Day by day give as God blesses and as He asks—it will help to bring heaven nearer to you, it will help to bring you nearer to heaven.

The Christ who sat over against the treasury, is my Christ. He watches my gifts. What is given in the spirit of whole-hearted devotion and love He accepts. He teaches His disciples to judge as He judges. He will teach me how to give, how much, how lovingly, how truthfully.

Money—this is what I want to learn from Him above all—money, the cause of so much temptation, and sin, and sorrow and eternal love; money, as it is received and administered and distributed at the feet of Jesus, the Lord of the Treasury, becomes one of God's choicest channels of grace to myself and to others. In this too we are more than conquerors through Him who loved us.

Lord! give Thy Church, in her poverty, give us all the spirit of the poor widow who gave a farthing, and gave her all.



A New Name.

BY REV. A. B. SIMPSON.

"Thou shalt be called by a new name, which the mouth of the Lord shall name. Isa. LXII. 2.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. II. 17.

It is customary for people to have at least two names. One is known as the surname, which is usually common to the whole family. The other is the personal name, called by us the Christian name, which is proper to the individual who bears it and designates his own personality. So the children of God bear a number of family names, but each one besides receives his own peculiar name with all that it expresses of individuality, relationship and association.

I THE FAMILY NAMES.

The first of these blessed names that we shall mention is

CHILDREN OF GOD.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." He calls us this name Himself, nay He adds immediately afterwards not only are we called the sons of God but "we are the sons of God." This is not merely an adoption but an actual birth-right and participation in His very nature and life. We are not naturally "the sons of God." No unconverted man has a right to say, "Our Father who art in heaven." We are His children only by derivation of nature and by union with Christ, His only begotten Son. What a glorious name! What unspeakable privilege it involves! What peculiar love! What paternal care! What personal intimacy! What ample provision! What Divine protection and what glorious prospects!

Beloved, do you know and claim the full significance of your worship?

Another blessed family name is

DISCIPLES

for the Apostle has said in immediate connection with our sonship "Be ye therefore followers of God as dear children." This is the meaning of discipleship, to follow the Master and learn of Him. The

child must go to school and be instructed in knowledge and all the practical training essential for usefulness. And so the Holy Spirit our Mother becomes also our teacher, guiding into all truth and leading us through all the experiences in the school of Christ by which we grow up to the fullness of the stature of spiritual men and women in the Lord. Are we walking worthy of the name of disciples? Are we learning of Him who is meek and lowly in heart? Have we taken His yoke upon us and so learned Christ? Have we been taught of Him as the truth is in Jesus to put on the new man which after God is created in righteousness and holiness of truth? Are we filled with the knowledge of His will in all wisdom and spiritual understanding, being fruitful in every good work and increasing in the knowledge of God, having the mind of Christ and filled with the spirit of power and love and of a sound mind, and so growing in grace and in the knowledge of our Lord and Saviour Jesus Christ? Are we seeking to learn the meaning of all that comes to us in life, recognizing every circumstance as one of our appointed teachers? This is Christian discipleship and thus we may walk through life as truly by His side as those who walked with Him in Galilee and Jerusalem in the days of His flesh.

Again He call us

SAINTS.

"Sanctified in Christ Jesus" is His own description of true believers, "called to be saints" "As He which hath called you is holy so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." This sacred name denotes our separation from the world and from our old life, our dedication to God and our cleansing through the indwelling of the Holy Spirit and the pure and perfect life of Christ. It is not a name of human pretension. They who wear it can truly say, "less than the least of all saints," "the chief of sinners," but they can add, "He was made sin for us who knew no sin that we might be made the righteousness of God in Him." He has said of the most unworthy of His followers if cleansed by His precious blood and united to His person, "now are ye clean through the word which I have spoken unto you." "Thou art all fair, my beloved, there is no spot in thee." "This is the name wherewith she shall be called the Lord our Righteousness."

It is not human holiness but the Divine covering, the wedding veil of Isaac upon the face of Rebekah, in which he beholds not her but her own wedding robe. And so to His Bride it is still granted "to be arrayed in fair raiment, clean and white, which is the righteousness of the saints." Beloved, have you dared to claim this glorious name and walk worthy of the vocation wherein ye are called?

Again He calls us

HIS SHEEP.

"We are His people and the sheep of His pasture." "My sheep hear my voice, and know me

even as I know the Father." This delightful name comes to us from Old Testament times, colored with all the delightful associations which it suggests. It tells of helplessness and dependence and also of complete submission and simple trust and obedience. "My sheep know My voice, and they follow me." Do we know the meaning of this blessed name? Do we know our Shepherd and are we following Him wheresoever He goeth?

The name of

SERVANTS

is not given us by Christ Himself, for He says "Henceforth I call you not servants, I have called you friends," but it is constantly claimed by His loving and consecrated people for themselves as a name of voluntary devotion and joyful humiliation. He Himself had said, "If any man be great let him be a ministering servant, but if he would be the chiefest of all let him be a bond servant." And so His early followers delighted in appropriating that lowly and loving name. Paul loved to call himself the bond-slave of Jesus Christ. His enthusiastic motto was, "Whose I am and whose I serve;" and every faithful follower of the Lord has been glad to emulate him in taking the lowest place. It speaks of humility and obedience and especially of fellowship in the work of the gospel. It covers the whole field of Christian ministry from the highest ecclesiastical station to the cup of cold water given to a disciple in the name of the Lord. It has reference not only to our official ministries and so called spiritual acts and offices, but to the whole range of our Christian life every part of which may be sacred and acceptable service for Christ, and over every factory door and every office desk and every kitchen table may be inscribed "Not slothful in business, fervent in spirit, serving the Lord." Are we doing all as His servants? Are we ever wearing His liberty? Are we ever on duty for Christ? Are we ready in season and out of season? Are we committed to do whatsoever He bids us? This indeed is to be worthy of the name of servant and for such there waits a glorious promise, "If any man serve Me let him follow Me, and where I am there also shall My servant be. If any man serve Me him will My Father honor."

WITNESSES

is another name which He gives us, both in the Old Testament and in the New. It suggests a special form of service for us which consists of testimony to Himself. "Ye shall be witnesses unto me" is but an echo of the Old Testament commission, "Ye are my witnesses, saith the Lord." The idea of witness bearing is especially the holding up of Christ. There are some lives which impress themselves very strongly upon others and leave their own imprint on the imagination in vivid colors. There are other lives which seem to be transparent and colorless and always leave the impress of Christ upon others. You think less of

what they say and the way they say it than of the new views they give you of Christ. You are not so much struck with what they do or the way they do it, as somehow impressed by their life to walk more closely with Christ and serve Him yourself more faithfully. The whole effect of their life and words is to make Christ more real to you and supernatural things intensely vivid and important. This is to be witnesses of Him and so to let our light shine before men that they shall glorify, not us, but our Father which is in heaven. The true mirror is not lovely if it reflects itself.

I saw in one of the palaces of Rome a chamber walled on every side with gorgeous mirrors, all exquisitely painted by a master hand. But as I looked at the crystal face of the mirror I saw, not the depths beyond, but the colors and figures on the face, which seemed almost coarse and rude in comparison with the crystal of the glass. I saw another chamber where the walls were also covered with polished mirrors, but there was nothing gorgeous upon the frames and there was no mark upon the face, but so perfect was the reflection, and so simple and gorgeous the effect, that the magnificent chandeliers hanging from the ceilings and the costly works of art in the chamber were reflected and multiplied again and again, so that the far receding vision that repeated itself in the reflecting depths seemed like an endless vista of increasing grandeur, and chamber after chamber in some palace of dreamland, and yet the glass was simply reflecting something outside itself.

Look at that beautiful lake! Its chief beauty lies not in the depths below, but the heights above that are reflected in its bosom. The hill upon the shore, the fantastic clouds above the clear transparent blue of heaven, all, are mirrored upon its glassy depths. If you could see the bottom of the lake itself, all the glory would be dispelled. And so all our Christian life is ideal and perfect when it ceases to direct attention to itself and simply reflects and emphasizes the person and glory of our Lord.

He calls us

SOLDIERS.

This suggests the warfare of life, the hardships and self-denials which ennoble it and the victories which should crown it. Are we wearing this name with honor? Are we enduring hardness as good soldiers of Jesus Christ? Are we following the Captain of our salvation in fidelity and victory? Are we holding up His banner in the face of every foe? Are we panoplied with His armor so that we stand in the evil day and having done all shall stand at last more than conquerors through Him that loved us?

"Soldiers of Christ arise!
And put your armor on."

PILGRIMS.

This tells of our separation from the world and our higher citizenship and destination. We do not

belong to this clime. It is not our home any more than China is the home of the American minister who has just been sent there to represent his country. He has been sent there on service. So our citizenship is in heaven, here we have no continuing city. Are we walking worthy of this high name or are we stopping on the journey to buy the real estate on the road and build a mansion on it for our comfort and emolument? God is speaking to us, and saying, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. Love not the world neither the things of the world: he that loveth the world, the love of the father is not in him. Ye cannot serve God and Mammon."

Again He calls us

PRIESTS.

"He hath made us unto our God, kings and priests. Ye are a holy nation, a royal priesthood, that ye should offer up spiritual sacrifices acceptable to God through Jesus Christ." Priesthood is the place of nearness. In this capacity we enter into the holiest by the blood of Jesus and dwell in the immediate and constant presence of God and the atmosphere of heaven. We feed upon the living bread in the tabernacle and breathe the sweet incense from the golden altar. Our spirit is that of communion, our life a ceaseless prayer, our highest ministry, intercession for others and praise and worship unto Him. This is a high calling and a heavenly place. Are we walking worthy of this great name and offering the sacrifice of praise continually, that is the fruit of our lips giving thanks to His name?

Again, He calls us

KINGS.

Already He hath made us unto Himself kings as well as priests. Our coronation has not come: but our title is indisputable and our throne is being prepared even here. We would walk as the children of the King in victory and majesty, as those who are united to Him to whom has been given the dominion and the power and all things put under His feet. Are we living kingly lives, beloved? Are we true to the family dignity? Do we bear our parts worthily in view of our high calling and our exalted name?

He calls us

FRIENDS.

It is the name of intimacy and confidence and of peculiar personal affection and fellowship. He expects us to accept it fully and to meet it with fearless confidence and affectionate tenderness. He will not rebuke our freedom. He will not repel frankness. He will let us lean upon His breast and whisper to Him the intimacies of our inmost hearts, the needs we scarcely dare to think and would not dare to speak of to mortal ear and find in His bosom a confiding place for all our perplexities, griefs and questionings and fears, and often

shall we come from the inner chamber where He is always at leisure, singing,

"What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to Him to prayer."

He calls us

HIS BRETHREN,

and with great delicacy lest we should think the honor too high, it is added, "He is not ashamed to call them brethren." Much cause He might have to be ashamed. Few of us would care to own such relatives before such society as He associates with. But amid the ranks of glory He is always ready to confess the name of the humblest laborer, the poorest beggar, nay, the vilest sinner who accepts His grace and becomes His disciple. Not only does He do this now, but the day is coming when He will take us each by the hand and introduce us to the Father and principalities and dignitaries of the universe as His most intimate friends and His nearest kindred. Oh, what a day that shall be for which the whole creation waited, the day of the manifestation of the sons of God! Truly "it doth not yet appear what we shall be!" Let us accept the generous confidence of our noble Brother. Let our Joseph have His happiness in befriending His lowly relatives and sharing with them His kingdom and let us with grateful confidence realize each for Himself,

"Yes, for me, for me, He careth
With a brother's tender care."

He calls us

HIS BRIDE.

This is nearer still, more delicate in its relationship, more exclusive in its love, more exquisite in its significance of joy and blessing. Even now we may know the spiritual meaning of this bond of love and receive the pledge of His betrothal. But not until the Marriage of the Lamb shall we know the raptures of His joy in us and all the ecstasies of our satisfaction in His love. But let us walk worthy of our sacred engagement. Let us wear the ring of His betrothal with a sensitive regard for His honor, and His right to our supreme affection.

Let us hear Him tenderly say to us in the days of waiting, "Hearken, O daughter and consider, forget also thy kindred and thy father's house; so shall the King greatly desire thy beauty for He is thy Lord, and worship thou Him."

There is yet one name remaining which above all others has become the universal title of the family of God. It is the name of

CHRISTIAN

given first as the name of reproach and now accepted as describing our relation to Christ. As has been already noticed, in speaking of the names of Christ, it denotes our attitude to Him personally, and might be literally translated "Christ's ones."

Are we worthy of this exquisite name? Are we really "Christ's ones" or "Anointed ones," the Holy Ghost setting us apart as prophets, priests and kings. Oh, that it might supersede all the human names that have divided the Church of God, until there should be but one fold as there is one flock and one Shepherd!

II. THE PERSONAL NAME.

1. It will be noticed that this is a new name and therefore denotes a new life and personally and if "any man be in Christ Jesus he is indeed a new creature, all things are passed away, behold all things are made new."

2. This name denotes individuality of character. It is probably true that every object in the natural creation has some distinguishing property that constitutes its identity. No two flowers are tinted just alike. No two grains of sand have the same angles. No two leaves have the same structure. No two insects, however minute, have exactly the same peculiarities. No two human faces are just alike, and certainly no two hearts answer to all the qualities of each other. God has designed each of us to be himself and herself, and the only way to realize the highest possibilities of life is to be yourself. But it is not of natural character we speak now but of spiritual, and here it is extremely important to recognize the fact that the infinite wisdom of the Holy Spirit in the new creation is displayed as variously as in the old, and that a still richer variety of character is found in the glorious world of heavenly character which He is creating and educating for the ages to come. The spiritual character of each one of us bears us a certain relation to our natural temperament and also to the spiritual design of God in our future education and work. Therefore He wishes each of us to be moulded by Him independently of human doctrine. There is no more foolish or injurious thing than to try and copy other characters. No man can give you your new name, it is "the mouth of the Lord that names it." It is His hand that shapes the clay or it will be misshaped or broken on the wheel.

This is why there must be a complete surrender, that He may have His complete way and mould us exactly to His complete design. Thus will each of us fit with precision into the framework of His purpose, and dovetail into the great spiritual temple which is growing together for a habitation of God through the Spirit. Beloved, will you let God give you your name, and make it absolutely real in your own personality? Then indeed will you some day wonder, as you look upon your own face in the heavenly mirror and can see in it a beauty which He alone can give you, and which no other face can ever simulate or substitute. This will be the beauty and glory of heaven that every countenance will be a transcript of Christ's, but like jewels of many colors and stars of many constellations

and kinds, each will have its own peculiar light and glory.

3. A new name not only speaks of individual characteristics but also of individual and special relationships. The name not only expresses character but it expresses friendship and relationship. There are names given us by those we love that no other has a right to use. They are the names of tender intimacy which speak of an exclusive place which none but we can penetrate. This is the meaning of the new name which no man knoweth but he that receiveth it. There is something between Christ and the consecrated heart which is peculiar to itself, which none other can share and which none other can understand. Christ has a need for each of us in some aspect which no other can supply, and He can be to us something which no one else has ever claimed. There are places in the heart no one can touch but He, and he or she has yet much to learn who has not found a Saviour who at times seems so fully yours that it almost appears as though He had died for none but you and had nobody else but you to love. The deepest love thus claims Him the most absorbingly and acts and speaks as though it possessed Him alone. It is very beautiful to observe how love always monopolizes its object, and Christ will let us thus absorb Him while at the same time there are millions besides to whom He seems exclusively dear. He can give His whole heart to His beloved ones and yet have a whole heart to give to each of His beloved, even as the mother of ten children can love each one as much as when one alone concentrated upon itself all the strength of her being.

Beloved, have you such a relationship to Christ? Can you call Him a name that you can call none besides and feel that He is to you what no one else can be and that you are to Him what no one else has ever been? Like John, can you appropriate the name of the disciple that Jesus loved and yet feel that there is no assumption or selfishness in love's audacious demand? This it is that enlarges the heart with a whole heaven of ecstasy and thrilling delight, and touches all nature and life with the romance of His love and the ineffable sweetness which makes all existence a joy, which writes the name Hephzibah on every object and transforms every scene into a land of Beulah.

4. The new name speaks of glorious achievement and glorious association. It commemorates a conflict and a victory and keeps in everlasting remembrance some scene of earthly trial which was transformed into triumph through the grace of God and the strength of faith. And so we find that the most momentous incidents in the lives of God's children in ancient Scripture were marked by significant names. So to Abram He gave the new name Abraham, the father of a multitude, to express the fact that he had risen into a new world of faith, that he had believed the thing that was naturally impossible and so already counting the

things that were not as though they were and was willing to stand the shame and criticism that would meet the assumption of such a name among all that knew him. It was because he dared to believe in his mighty promise that he claimed the new name and God made it real in His Almighty work.

And so for each of us, the new name is ever for the taking. Beloved, will your faith dare make the brave attempt and receive the glorious commemoration of its glorious achievement? You are writing your own name in the sands of time, and God is following close behind and petrifying the marks into the record of eternity.

So again, the name of Jacob was changed when Jacob himself rose from the midnight struggle at Peniel in the strength of weakness and the victory of self-crucifixion, to lean upon the arm of God with his halting thigh, and henceforth to be a prince with God through the power of believing prayer. Then he was no longer Jacob and could no more bear the name of "supplanter," for he had become a prince and his name belonged to his high and heavenly character. So, Christian, a new name is waiting you at the Brook of Jabbok and behind the dark shadows of your midnight of distress. That emergency that is breaking your heart and threatening all your interests as Jacob's, is the very door of opportunity and the portal of imperishable honor and exaltation. Yield not to your trial, but to the hand that presses you through it out of yourself, and then arise in the strength of God and lean upon Him who wrestles with you only that you may get near enough to grasp His living form, and cry henceforth, "I will not let you go unless you bless me." And you too, shall arise to conquer, having touched God, having entered into His strength and received from His mouth a new and everlasting name.

The Vision and the Fact.

BY DEAN PECK.

AS I sit in my room in the hotel here at Harrisburg my windows open on the public square.

From nearly every point of the compass the electric cars with their gleaming headlights and buzzing trolleys come, pause long enough for the conductors to deposit their reports in the box arranged to receive them, and then that mighty new-old force, electricity, is again impressed into service as the bell taps twice and they start forth on another trip. A few blocks away a locomotive, with its train of cars, screams its warning with whistle and rings it with bell as it dashes past in its rapid flight to New York.

My mind is in the retrospective mood to-night. It has left the quaint and beautiful Quaker capital on the banks of the picturesque Susquehanna,

studded with islands and flowing between its banks of green, and taken a look into the past of twenty-six centuries and more. I stand, not by the broad and shallow river that flows from the Alleghanies to the sea, but on the banks of the Tigris in Elkosh. By my side is a grim and grizzled prophet of God. His garb is rough, his beard long, and his whole exterior forbidding enough, but his heart is on fire and his flashing eye and fearless voice proclaim the courage of his soul.

And what is he talking about? Something near and something far away. The stretches of both the near and distant centuries lie before his eye like an avenue, the end of which we cannot see, which narrows to our vision as the distance grows and which catches and holds the attention by the scenes enacted therein. It is a composite picture which fascinates the eye of our prophet. The muddy and turbulent river flows sullenly at his feet but he does not see it; the hoot of the owl, the scream of the jackal and the roar of the lion come from the distances with weird sound but he gives no heed. He is not occupied with thought of man or beast or human wisdom. God is unfolding a vision of days to come before his rapt eye and it is to this his soul gives attention and of this he speaks. Listen:

"The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum ii. 3, 4.

Only a century distant from him down the avenues are the "broad ways" of Nineveh, with their devoted inhabitants falling before uniformed soldier and the terrible scythe—chariots that jostle each other in the streets in their eagerness to destroy. There can be no doubt but that this prophecy primarily refers to the destruction of proud and overbearing Nineveh, an event which occurred under Cyaxares the Mede, about B. C. 623.

But let us remember that many of the Old, as well as the New Testament prophecies concerning the coming of the Lord were composite in their nature. In the same frame, on the same canvas the eye of the seer saw the events of suffering in the days when Christ was rejected as well as the splendor and glory of the reign of the coming kingdom.

How swift is the transit of thought! Who can measure the space and time of its travel. Here I sit in my room in the hotel at Harrisburg. The Orient, the rugged prophet and his vision, the thought of God are behind me. As I look out into the Market Square, the chariots with their flaming torches jostle each other in the broad ways. Their motive power is the lightning; their interiors are made bright with the lightning; the streets through which they run are disrobed of the darkness of the night by the lightning; and their rolling wheels are even striking lightning from the steel rails over

which they run. Down at the end of the street the "Pennsylvania Limited" flashes in and out of sight as it annihilates time, and runs like lightning. Not three days have passed since I sat with my family in my own home, under the shadow of the Rockies. Here I am to-night nearly 2,000 miles toward the rising sun. Twice have I changed my watch an hour that the flight of time and the flight of the mile-stones might not vary. Wonderful are the ways of God. What can it all mean?

Not more accurately could this prophecy have been fulfilled in the days of the Median conquerer than is its literal fulfilment under my eyes to-night. How marvellously do electricity and steam, and the method of transit to-day fit into the strange picture which the hand of God set before the eye of Nahum. The fulfillment could not be more exact. We not only run like the lightnings but with the lightnings. Human selfishness and its greed for gain and the enormous volume of business and travel have made men heedless but for their own interests and the chariots do literally jostle each other in the streets. Can it be that ages upon ages before steam or electricity were taken from the mind of God by the mind of man, the God-enlightened vision of the seer of Elkosh beheld the scene upon which my eyes rested to-night? I do not doubt it. Great are His plans and with minutest exactness does He work them out.

But what is it, if our exegesis be allowed, that makes this prophecy so significant? Is it because science smiles at the progress she has made? Is it because we have a more rapid, cheap and comfortable means of transit than was enjoyed by our fathers? No, it is none of these things! What then? Let us look again at the prediction. These things are to happen "in the day of His preparation."

During the day of the closing scenes of God's wonderful grace to man; even during the time the Lord is preparing to return to earth to set up His kingdom in power and with great glory; while the multitudes are running to and fro, the wicked doing wickedly and many being purified; while others have the form of godliness but deny the power thereof; while the magical arts of Jannes and Jambres are being practiced on the people by evil spirits, then the scenes foretold by the prophet and which to-day are being literally fulfilled before our eyes, may be looked for.

Facts predicted by prophecy to occur during the last days are piling themselves up into monuments of evidence from which we dare not turn aside. To the watchful eye of the student of prophecy who believes that the predictions in reference to the second coming of the Lord should be interpreted literally, because those which announced His first appearance on the earth were literally and exactly fulfilled, the events of these days are pregnant with meaning. The distress among the nations is world-wide. Men's hearts are indeed failing them for fear to-day. This is true whether

reference be made to church, state, commerce, or society. Jesus said, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." "Even so come, Lord Jesus."

"Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm that rocks itself to rest.
. The world appears
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom!"

Prayer.

AFTER having spent a precious hour in my closet alone with Jesus, as I lay on my pillow thinking of loved absent friends I mused,—Will my prayer for them be answered? Then I fell asleep and dreamed. I thought I saw certain rays of light, so faint, that they were hardly perceptible, even like a hair, ascending from my room through the sky, till I thought they reached the throne of God, and then I beheld them descend.

The rays diverged, and seemed to hover over and rest upon those dear ones for whom I had prayed, and as they descended they gradually increased in size. I noticed how beautifully they crossed each other. One ray returned to the same place from which it came, forked into many; another ray fell a little west, another farther west, another east, and south east. One fell the other side of the world, and another nearly so. I seemed to see the round, floating earth before me, and rays of light continually ascending and descending to and from the highest heavens. Those ascending I could distinguish from the others, because they were so faint, while those descending were bright and ever increasing in size, as they approached the earth. "If I should count them, they are more in number than the sand," I said. They crossed each other in every direction. Friend is praying for friend, I perceived. A faint and bright light meet at the same place; "Heart answereth to heart."

Oh, what a God is our God, "whose eye is on every place," "whose ear is ever open." I awoke in the morning, thinking of the wonderful power of God; the wonderful love and mercy of God, and I thought, What is man? What am I?

This feeling was impressed upon my heart, as it never had been before, and my continued cry was, "O God! how great! how good! and not for our sakes, but for Jesus' sake." This dream came to me many years ago, and prayer has had more power with me ever since.—*Sel.*

THE CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY.

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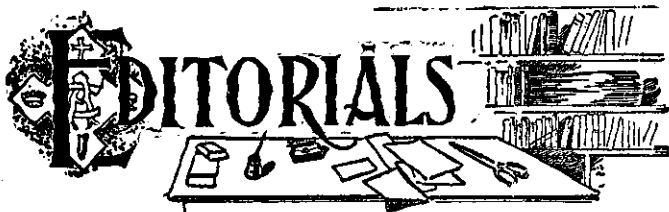
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Letters should be addressed

THE CHRISTIAN ALLIANCE.

319 WEST 42d ST., NEW YORK.



WE HAVE JUST HAD THE PRIVILEGE of attending the closing sessions of the State Convention of the Christian Alliance of Pennsylvania. The meeting was held at Harrisburg, the capital of the State, in a beautiful grove known as Hoffman's Woods, situated in the suburbs of the city, and within easy reach by the street cars.

There is an excellent pavilion on the grounds, and ample shade. It being really a large park, filled with hundreds of beautiful oak trees, and carpeted with luxuriant green. There was a comfortable dining hall on the grounds, and tables and settees scattered all through the park, at which picnickers could enjoy their family reunions and refreshments between the meetings.

A goodly number of tents had been secured for the occasion, and they were all occupied so that the grounds presented an animated and camp-like appearance. A number of the visitors lived during the whole term of the convention on the grounds; the majority, however, came out from the city on the convenient trolley cars, and indeed this most convenient place combined all the advantages both of the country and the city. We trust it may be possible to secure a permanent lease of it, or at least the use of it annually, as no more appropriate place can be well imagined, for the Annual Summer Convention of this great State.

The Harrisburg people came out in large numbers. The attendance increased steadily up to the close and on the last Sabbath afternoon and evening it was difficult to find seats in the large pavilion for the overflowing audience, most of whom lingered until the late closing, after ten o'clock.

There was a very strong force of workers present during the entire convention. Among the local friends and workers who were present were Mr. and Mrs. Senft, superintendents of the work in the State, who had good reason to rejoice in the extraordinary evidence of the progress and strength of the Alliance work under their care, Mr. Best of Washington, Mr. and Mrs. Conley of Allegheny, and Mr. Whiteside of Pittsburg, who together represent the strongest local organization in the State; Mr. Wilson of Williamsport, Mr. McArthur of Pittston, Mr. Osgood of Altoona, Mr. Meminger of Tyrone, Mr. Sawtelle of Coalport, Mr. Cranston, president of the Harrisburg Branch, Mrs. Dr. Rahter and Mr. and Mrs. Brubaker of Harrisburg, Mr. Warden of Harrisburg, Miss Borden of Philadelphia, and many others equally true and helpful.

Among the workers from a distance were Mr. Levy, representing the Jewish mission work of Mr. Gaebelein, Rev. A. E. Funk of New York, Dean Peck of Denver, Mrs. Morrow and Miss Shepard of New York, Mr. and Mrs. Simpson of New York, and more especially our honored missionary workers including Rev. D. W. Lelacheur of China, Mr. Matthew Francis of the Soudan, Mr. W. E. Cramer of the Congo and Miss Carrie Bates of India.

The spirit of the convention was deeply earnest, and pre-eminently missionary. The keynote of all our summer work has been struck on the high tone of the world's evangelization, and our people are becoming thoroughly aroused and enthused by this glorious purpose.

The closing Sabbath was wholly given up to this great cause. The morning sermon was, as usual, a missionary message, and the same great thought was prolonged through the afternoon service, which was one of unusual power. At the close the missionary offering was taken, and the sum of nine thousand dollars was pledged for the ensuing year for the support of about twenty-five missionaries, and a large number of native evangelists, Bible women and boys. This was the first State convention of the Pennsylvania Alliance, and the first missionary offering ever taken in the State, and it was the largest beginning that has ever been made at any of our State conventions.

Our hearts were greatly cheered by the beautiful and unselfish spirit of all the members of the convention, and our missionaries will surely go back to the foreign field inspired and encouraged by the loyal and loving hearts that stand with them in their glorious work.

There was a goodly number of missionary candidates, who offered their services for the foreign field. The closing meeting was given to farewell messages from the various workers, and the convention separated with a solemn pledge and purpose to go back to their various homes to spread the Alliance truths, and the missionary work throughout every section of the State, and to work together for the glorious day when a hundred branches shall be represented, and a hundred mis-

missionaries sustained in the old Keystone State of Pennsylvania.

OUR DEAR BROTHER, MR. LELACHEUR, superintendent of the I. M. A. in China, has taken occasion at all the recent conventions, to deny in the most emphatic and explicit terms the cruel and unjust misrepresentations which have been widely published in this country with respect to the alleged insufficiency of the allowances given by our Board to our missionaries in China. A wicked and cruel falsehood was widely circulated through an English traveler in the North of China, and the various newspapers that took up his statement, to the effect that our Swedish missionaries were insufficiently provided for, and were exposed to outrage and violence from the Chinese.

In the first place, Mr. Lelacheur informs us that the mission visited by this traveler, and specially referred to in his statements, was not our mission at all, but a company of Swedes connected with another society altogether. In the next place, our Swedish ladies have never been exposed to personal danger, nor received any insult of the slightest kind from the natives. And the allowances, he states from personal observation, for he has visited and lived among them, are ample for all their needs, and indeed have been sufficient to enable these self-denying missionaries not only to support themselves, but also voluntarily to provide out of their own means for a large number of native evangelists and teachers.

We shall publish, a little latter in the season, Mr. Lelacheur's written report to the Board, and if anybody has been misled by these falsehoods we are sure they will have the candor to do justice to the truth.

God has now given us a noble army of a hundred and twenty consecrated and self-denying missionaries in China, and if our friends will enable us by their regular contributions to meet their modest allowances of two hundred dollars a year in North China, and three hundred dollars in Central and South China, we will guarantee that our brethren will not only be satisfied and amply supplied, but will even insist on themselves supporting out of their own little store a large number of missionaries and evangelists. No higher testimony, at once to the missionaries and to the Board, can surely be required.

WHILE OUR DEAR BRETHREN on the Congo are commencing their forward movement across the heart of Central Africa to Lake Tanganyika, our friends in the Soudan are projecting a still bolder movement across Northern Africa in two directions; namely:—First to form a line of stations from our present farthest point eastward, Tuba-badugo, northwest to Timbuctu, a distance of about a thousand miles; and secondly, to form another line of stations running eastward from Tuba-

badugo to Lake Tchad, cutting right across the very heart of the Western Soudan. This is surely a movement bold enough for the highest faith and the noblest ambition. It will take more than a hundred missionaries, and about thirty-five thousand dollars to inaugurate it. May God move some heart, through its very boldness, to dare to step forward and sustain, and, by a noble gift of liberality and love, to plant the strong abutments of this mighty bridge of Divine love which will span the darkest, deepest torrent of African heathenism.

OUR MANY CANDIDATES FOR HOME WORK throughout the country will be glad to know that the College Committee of the Christian Alliance Board has perfected arrangements for the opening, in the early autumn, of a series of special classes for the training of home workers.

The well-known house that for several years has been used for Hebron Home has been placed at our disposal for this important work, and the first of these classes will commence in October, immediately after the annual convention, and will continue for six or seven weeks.

The course will be complete in itself and quite distinct, with a few exceptions, from the studies of the Missionary Training Institute. They will consist of a brief but comprehensive course of Bible study and Christian doctrine, with special reference to the teachings of the Christian Alliance. They will aim particularly to train workers for the home field to act as evangelists in connection with our work in this country, to organize and conduct Alliance Branches, and to work in the spirit of the Alliance, and in the power of the Holy Ghost.

Diplomas will be given at the close to those that are deemed worthy, and as far as the way opens we will do what we can to find openings for them by correspondence with our Branches in all sections of the field.

The entire cost for board during each of these classes will be thirty dollars. There will be three such classes during the winter; the first before the Christmas holidays, and the other two between January 1st and May 1st. Each class will be self-contained and distinct, and no student will be allowed to attend more than one of these terms.

As there may be a large number of applicants who desire to take advantage of this great opportunity, we invite all who cherish this desire or purpose to write at once for circulars and blank forms of application, stating what date they desire to come; whether the autumn, mid-winter, or spring term of *The Training Institute*. All these applications should be addressed to the Rev. Henry Wilson, D.D., 692 Eighth Ave., New York, Dr. Wilson being the Chairman of the Evangelistic Committee of our Alliance work, and the Secretary of this special work.

Circulars and all information will be furnished by him on application.

CHRISTIAN WORK.

Led by His Hand.

BY REV. P. M. GRIFFIN.

THE story of Olivet Memorial Church, Brockton, Mass., is a single instance of God's willingness and faithfulness in leading those who are willing to be led.

Several years ago, a few of God's people, who knew something of the deeper things of the Christian life, were led to meet regularly in Brockton under the name of the "One Accord Society." After a few months this Society gave place to the "Brockton Auxiliary of the Christian Alliance" which began formally and definitely to promulgate the truths of the "Four-fold Gospel."

This auxiliary maintained regular meetings on Wednesday evenings, and a circulating library, free to the public, made up of books along the special lines of the Alliance faith.

Interest grew, the membership increased, and a Sunday meeting was added, at an hour which would not conflict with services in the churches; for nearly if not all the members of the Alliance were active members in the various churches of the city.

When asked if they proposed to form a church of their own the Alliance people replied that it was no part of the work of the Alliance to form an independent church.

But, while working loyally in their several churches, they could not of course hide their light nor keep silent about the blessed truths which had brought such comfort to their own souls. But this, in time, became distasteful to those who did not sympathize with them in their peculiar views, and, finally, one of the churches officially notified its members that "Alliance doctrines" must not be taught or expressed in the Sunday school or meetings of the church.

Only one alternative remained, and the Alliance people quietly withdrew from the communion of that church.

Some years previous to this, Mr. and Mrs. Barzillai Cary who were members of a Congregational

Church had offered a valuable lot of land for the use of a church which should exclude all festivals and suppers from its lines of effort; and had, later on, built a fine chapel on the lot capable of seating an audience of three hundred.

This chapel was occupied for a few years by a church which observed the conditions while there, but finally became impatient of the restraint, and moved out into a hall where they were at liberty to hold entertainments—thus leaving the chapel vacant.

So, when, a few weeks later, these Alliance brethren and sisters were compelled to leave their church, they applied to brother Cary for the temporary use of the chapel on the conditions before named, and their request was at once granted.

The little band immediately began to hold services under the ministry of Rev. Dr. Geo. B. Peck, of Boston, and soon organized a church of fourteen members, upon substantially the same basis as Dr. Simpson's Tabernacle Church in New York. At the end of six months the church extended an invitation to its present minister, Rev. P. M. Griffin, to become their pastor without stipulated salary; and he began service with the church, Jan. 1st, 1894.

Mr. Cary and his daughter, Mrs. D. D. Tilden, were among the charter-members of the church, and a few months after the organization of the church Mr. Cary—without solicitation, presented the church with the chapel and grounds, val-



OLIVET MEMORIAL CHURCH.

ued at about \$8000.

He also loaned the trustees funds sufficient to build a beautiful parsonage and when the time came for the payment of the first installment of interest, he voluntarily cancelled the mortgage thereby presenting them with the parsonage, to which he added a liberal donation toward the furnishings, making an aggregate of some \$10,300, put into the hands of the church within a few months after its organization.

The membership has increased from fourteen to about sixty, and the church, while undenominational and independent, holds cordial and co-operative fellowship with all God's people of every name.

While brother Cary is still generous in all his financial relations with the church, and Mrs. Tilden is liberal and efficient in all the work of the church; yet the church is not being "coined" by them, but other consecrated hearts and hands are joined with theirs so that the church has been self-supporting from the start, and has given liberally to missions, both home and foreign.

Its members are at the head of three of the city missions, while some are at work in the Salvation Army and in individual Christian service. Under its influence two young men are now in training for Christian work, and another intends to enter upon a course of study in the fall.

The four-fold gospel is preached in its fullness, and is accepted, at least intellectually, by all who are received into fellowship. It is the principle of the church not to solicit members, but to trust the Lord to send whom He will.

The church has no official connection with the Christian Alliance but is in full sympathy with its work, and a goodly number of the church members are also active members in the Brockton Auxiliary.

Divine healing is not made a "hobby," but many individuals and some whole families are bearing witness to their faith by a consistent walk in the truth, and "the elders" are receiving frequent calls from outside to go and pray with the sick in the city and the surrounding towns, and many are being healed.

The doctrine of the larger and deeper Christian life is also finding hungry, inquiring, souls in the community and leading them into the liberty of the gospel.

The blessed hope of the Lord's coming is also finding interested inquirers and some converts.

Much space might be filled with the details of the work which is constantly growing on our hands.

Our regular order for the Lord's day is: preaching at 10.30 A. M., Sunday school at 12 M., Chinese Sunday school at 2 P. M., Children's Meeting at 4 P. M., Young People's Meeting at 6 P. M., and Gospel Services at 7 P. M. To those who attend the Sunday meeting of the Alliance at 3.30 P. M., this programme makes quite a full day; and yet the work is so divided that no one seems burdened.

There is also a prospect that one of our city missions will soon become a church. Indeed, a lot has already been given for a chapel, building plans have been adopted, and the money for the work is available.

Much more might be said of the work in detail; but enough has been given to show how wonderfully God will lead and provide in any work which He Himself inaugurates. We need not plan nor push. We have simply to follow as He leads.

And the writer hereof would respectfully suggest that, while it is no part of the work of the Christian Alliance to organize churches, or in any way to interfere with church work, yet God's people

who hold the four-fold gospel views have undoubted right to express those views in a modest Christian way whenever the opportunity offers. And if such expression incurs opposition and persecution from the churches to which they belong, these believers owe it not only to themselves, but to the Master's cause to place themselves in circumstances where they shall have liberty to enjoy and exercise their faith unhindered, and to witness to others of the blessed things which God has shown to them.

J. HUDSON TAYLOR tells of a young Christian, who had received Christ as his Saviour, but who said to the missionary, that he would wait to learn more about Him before making a public profession. "Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?" "Certainly not," said he, "but in order that it may give more light." "When it is half burned down do you expect that it will first become useful?" "No, as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once."



THE PARSONAGE.

ALL that God has revealed in His Word, has its counterpart in the human heart. If it were not so, we would not accept His Word. While the infant, a year old, has

its mother's arms clasped about it, it has no fears, though the elements all around are at war, and ready to take its life. In a few years this infant has learned that its mother's arms are not strong enough to protect it from the power of the cyclone, or from the lightning's shaft. He has found that protection must come from Him who holds the winds in His fist, and who can stay the lightning. Follow this same little voyager on a few years longer, and he has learned that there are two sets of influences abroad in the world: one tending to good, and the other to evil; and what is still more evident, he sees that both these powers have an eye on him, to swell their ranks. Here comes the trying hour, the critical period to which, in after years, we all look back, some with songs of praise, that their foot did not slip — but, alas! how many have said, "O yes, there was a time, when I might have taken the other road, but now it seems too late."

This is experience — what we meet with every day. And it is what God proclaims in His Word on almost every page.—*Sel.*



All for Jesus.

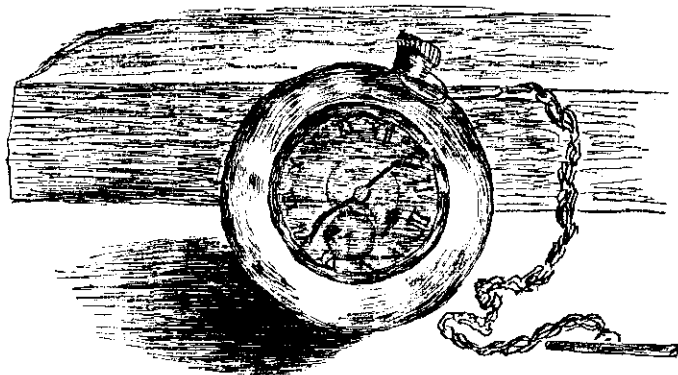
BY LOUISE SHEPARD.

LITTLE WALTER is five years old, and his little heart is full of love for play and love for mamma, and love for Jesus, for he had already given his heart to his Saviour.

One day he went with his mother to a meeting of big folks, and there he heard about the poor little children and men and women in India and China and Africa, who never had heard of Jesus, and he heard, too, how very many big people had given their nice gold watches, chains, pins, and precious stones, to the "Gold for Iron" fund, and then an iron watch or iron badge was sent to them.

The next morning, with a little, serious face, running to his mother, he said: "Mamma, why didn't 'ou tell me dat lady wanted watches for Jesus? I would have worn mine and div it to her. But please tell me, mamma, how she is doin' to get the watch up in the sky?"

Mamma explained how the watches were sold and the money sent to Jesus, by the way of Africa, and China and India. Walter had very few playthings, among them a little tin toy watch, chain and whistle, and one little iron horse, but his heart was deeply touched, and so he clambered up into mamma's lap, and said, "Mamma, I want to div my watch and chain to Jesus. Do you fink He'll mind the two spots I got on it in the water pail?" His little lips began to quiver, and the tears began to gather in his little blue eyes. Mamma saw it, and said, "Walter dear, you needn't give your watch away if you don't want to." He looked up,



WALTER'S WATCH.

and said, "Mamma, do you fink I'll ever have another?" Mamma answered, "My boy, if you give it to Jesus you won't want another, even if it

hurts." Faster came the little tears, and with a big sob he put both arms close around mamma's neck and whispered, "I must div it all, for I want to more than it hurts."

Yes, dear children, it will hurt sometimes, but



LITTLE WALTER.

it's so good to want to please Jesus more than the big hurt in your heart. Little Walter found it so good that after a minute he lifted his head, and smiling through his tears, said: "Take it twick, mamma, and div it to the lady, and tell her, if she says anything about horses, that she can have my iron horse for Jesus, too."

So the little watch came, and this is a picture of it. But still there is a sequel.

This story was told in the hearing of a dear child of God, who hastened to put into the hands of this lady a sum of money, that she might send back to Walter an iron watch that he can carry when he gets bigger, to remind him that Jesus always makes it "more blessed to give than to receive."

Little girls and boys, is there anything you would like to give for Jesus sake? Ask your mamma how to send it to Jesus.

We have heard, since this was written, that little Walter is saving all his pennies for Jesus' poor lost lambs in Africa, India, and China.

Won't you do something, too?

God's Covenant.

"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." Gen. ix. 14: 15.

I am living in a country
— A long while it seems to me —
Where drop human hopes — defeated,
Like the sere leaves of a tree, —
Bright prosperity at noontide,
And it may be highest glee,
All the flood-gates of ambition
Filled to overflowing free.

But a cloud dims the horizon,
Tiny, ominous and dark,
And there lifts, amidst the gladness
A quick warning finger — hark!
Trouble thunders in the distance,
And red lightnings of despair,
Where heart merriment was rifest,
Flash and quiver in the air.

Ah! Just here, by far surpassing,
Any gift earth can bestow,
Is portrayed the wondrous mercy,
God shows sinners here below.
Hark! 'tis love rides on the heaven,
Hark! 'tis love rules in the sky.
Hark! for He who is Jehovah
On the storm-cloud draweth nigh.

And He speaks, He, God the Father,
God the Son, and Holy Ghost,
To the humble souls that listen,
And the hearts so tempest-tossed.
"It shall come to pass," He whispers,
When a cloud o'ershadows thee,
If thou wilt look up and onward,
If thou wilt obedient be.

Thou shalt see my bow of promise,
Shining bright twixt thee and Me,
And I too will look upon it,
And my covenant recall,
Firmier than the earth's foundation,
As my word sustaineth all.
So I tarry in this country,
A long while it seems to me

On amidst the many storm-clouds,
Just as safe as safe can be.
Looking upward, ever upward,
To the bow twixt Christ and me.
God has promised — clouds may gather,
Darkness follow, daylight cease,
But there beams His bow of promise,
And His covenant of peace.

COUSIN ALICE.

Pittsfield, Mass., June, 1896.

A Prayer.

Jesus, who on the accursed tree,
Poured out Thy precious blood for me,
From sin, our lost heredity,
Deliver me, I pray.

Thine image, Lord, create in me,
Transform that I may spotless be:
Here now, and in eternity,
O seal me as Thine own.

Let not one thought of future bliss,
Eternal joy! rob me of this,
Nor dread of hell's deep, dark abyss
A coward make of me.

O may I calmly face the foe
Steadfast! Yet always meek and low
Recall my faults and weakness, so
In Thee alone to trust.

My soul I leave at Thy dear feet!
Thou Lord, will it most safely keep,
And loyalty and all that's meet
Do Thou preserve in me.

Feb. 25, 1890. HARRIET E. CARLTON.

FOUR-FOLD GOSPEL SONGS.

ONLY WAIT.

A. B. S.

Rev. A. E. SIMPSON

1. Oft there comes a gen - tle whis - per o'er me steal - ing,
2. When I can - not un - der - stand my Fa - ther's lead - ing,
3. When the prom - ise seems to lin - ger, long de - lay - ing,
4. When I see the wick - ed pros - per in their sin - ning,

When my tri - als and my bur - dens seem too great;
And it seems to be but hard and cru - el fate,
And I trem - ble, lest, per - haps, it comes too late.
And the right - eous pressed by many a cru - el strait,

Like the sweet-voiced bells of eve - ning soft - ly peal - ing,
Still I hear that gen - tle whis - per ev - er plead - ing,
Still I hear that sweet-voiced an - gel ev - er say - ing,
I re - mem - ber this is on - ly the be - gin - ning,

It is say - ing to my spir - it — On - ly wait.
God is work - ing, God is faith - ful — On - ly wait.
Tho' it tar - ry, it is com - ing — On - ly wait.
And I whis - per to my spir - it — On - ly wait.

CHORUS.

On - ly wait, on - ly wait; God is working—trust, and on - ly wait;

Wait, and ev - ery cloud will bright - en; Wait, and ev - ery load will light - en;

Wait, and ev - ery wrong will right - en, If you on - ly wait.

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SABBATH SCHOOL

Lesson for August 9, 1896.

BY REV. W. H. WALKER, BATH-ON-HUDSON, N. Y.

DAVID'S VICTORIES,

II. Sam. x. 8-19.

Golden Text—"The Lord is my light and my salvation; whom shall I fear?"—Psa. xxvi. 1.

This chapter, out of which our lesson is taken, occupies us with some of the new victories of our warrior-king. In II. Sam. viii. 15, we have other victories announced, and the fact of David's reign over the people of Israel, but now heathen tribes who, surrounding the Holy Land, must be conquered and subdued. On the south-west the Philistines inhabited the land, in the south dwell the Bedouin race of the Amalekites and the Edomites; at the south-east we find the Moabites, while in the north we have the Ammonites.

In all the wars in which David was engaged they are called the wars of the Lord. In them Divine guidance was sought and followed and, as a result, victory.

The war, however, was not ended; for the Assyrians made war with Israel under the command of Shobach, an experienced captain of the Assyrian host, but were completely vanquished, seven thousand men lying dead upon the field, among these their commander-in-chief. The result of this was that the Syrian kingdom became tributary to David.

In this war which our lesson records, David certainly did not take the initiative, for on the accession of Hanun to the throne, David was kindly disposed toward him, because of the kindness his father had shown unto him. David sent messengers with words of comfort to Hanun at the death of his father, which act the counsellors misunderstood and then misrepresented to the king. Hanun listened to their words, and took the servants of David, shaved off one-half of their hair and their beard* and sent them away with their garments shortened and themselves ashamed because of the indignities perpetrated upon them.

*The beard is held in high respect and greatly valued in the East; the possessor considers it as his greatest ornament, often swears by it, and in matters of great importance, pledge it; and nothing can be more secure than such a pledge, for its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. The beard is a mark of authority and liberty among the Mohammedans. The Persians who clip their beard and shave about the jaw are reputed heretics. Among the Arabians it is more infamous for any one to appear with his beard cut off than among us to be publicly whipped or branded, and many would prefer death to such a punishment. (Treasury Bible).

This action of Hanun was not only an indignity committed against David's servants and David himself, but it was action against God and involving His command. In Lev. xix. 27, we see how stringent God's law was in the matter of shaving the head and of trimming the beard. This act of Hanun therefore entered into the sphere of religion, and was an act against God.

We are not told what the particular acts of kindness were which Nahash had rendered to David, or when they had been done, but in all probability during the time David was hunted by Saul, Nahash had in some way ministered to the need of David and those with him. David now remembered it, and purposed as far as possible to repay the debt he was under to the father, to the son. How far the king is to blame for the outcome we cannot say, this we know, that his counsellors were not of a friendly mind, and put upon the conduct of David another meaning than that intended by him.

At this time David stood upon the pinnacle of his highest greatness, and devoted his whole energies to the welfare of his country, and the regulation of its internal affairs. He executed justice and judgment unto the people, and set in order the business of his government. Many of the victorious songs in the Psalter have their origin in the experiences of these times.

Compare Psa. lx, cviii.-xx, lxxviii.

Although Joab was no saint, yet from his words as recorded in verse 12, we may draw a few practical lessons of Christian warfare.

1. The need of courage.—"Be of good courage." The cause was God's, and Israel as the people of God were involved therein.

2. Mutual helpfulness.—"Thou shalt help Me and I will help thee." The warfare is one and the interests are identical.

3. Manly heroism.—"Let us play the man." Let us act true to the whole of our nature, giving true place to the higher faculties of our nature. In every sphere of life no matter how humble, we have opportunity of being men, yea, of being moral heroes, and we are that when we act true to our highest nature.

4. Submission in service.—"And the Lord do that which seemeth Him good." Shall we not rather say, "Acquiescence in God's will, and a trustful faith which believes all shall be right?"

IN SERVICE.

Make use of me, my God,
Let me not be forgot,
A broken vessel, cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands Divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works;
The weakest things that be,
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

HORATIUS BONAR.



AT HOME.

REV. B. M. OSGOOD, has recently taken charge of the Alliance work in Altoona. Mr. Osgood, as also his wife, was a student in our Training Institute, and has been a successful pastor in the Free Baptist Church for the past six years in Maine, and enters upon his new field with very encouraging prospects—"as bright as the promises of God." With his valuable experience and the noble band of workers in Altoona, Tyrone and vicinity, the full Gospel work will prosper in that section of the State.

Mr. and Mrs. Sawtelle have located at Coalport, and have an important field and growing work in that region.

THE SEVENTH ANNUAL CONVENTION of the New York State Branch of the Christian Alliance, held at Keuka College, N. Y., June 27th to July 5th, closed on Sabbath evening of the latter date.

The speakers and teachers in attendance consisted of the prominent workers from New York and different parts of the State. Mr. Merritt, the President, and Mr. Funk, and other workers, were present at the opening. Mr. Simpson and other workers from New York came later in the week. Keuka Convention was favored as never before with a large number of returned missionaries, there being some half a dozen, fresh from the foreign fields. Rev. D. W. Le Lacheur from China; Miss Carrie Bates, India; Mr. Cramer, Congo; Mr. Francis, Soudan; Mr. Harkness and Mr. Seaholm from Japan.

Under the guidance of the Holy Spirit, much time was given to missionary addresses, and as usual, they were the life and inspiration of the Convention. The Holy Ghost, and the four-fold gospel truths were presented by the various speakers and teachers, and quite every phrase of Christian life was dwelt upon, and very many were brought to a complete consecration, and into a deeper experience and a more perfect knowledge of the Holy Ghost as the Abiding One.

The interest in these truths and the World's Evangelization, increased day by day, until Sabbath morning, after a sermon by Mr. Simpson, the missionary offering was taken, and fourteen thousand dollars were pledged for the support of the foreign missionary work.

In the afternoon the need of consecrated men and women for the foreign fields was presented by Mr. Le Lacheur, and sixty rose offering themselves, should the Lord call them. The attendance was larger and the interest deeper than in any former convention held at Keuka.

At an early hour on Thursday and Sunday mornings, the ordinance of baptism was administered in the beautiful waters of Lake Keuka, there being twenty, or more, candidates.

A part of one afternoon was devoted to business; Reports of the work and Election of officers. The State Board consists of Stephen Merritt, President; Rev. A. E. Funk, Secretary; Mr. H. W. Burnham, Asst. Secretary and Treasurer; A. D. Jackson, Superintendent. Several vice-presidents were appointed to assist the superintendent in their respective localities.

The different branches were unusually well represented, as was also other places where there is as yet no established work, but where permanent organizations will soon be effected.

The Superintendent will be glad to respond to calls from such places as these; where he can aid them in the matter of organizing, and starting the work, and also invites correspondence from any and all places where there are any persons who are interested in these blessed truths.

All matters pertaining to, and information desired concerning the work in New York State, should be addressed to A. D. Jackson, Temperance Hotel, Rochester, N. Y., Superintendent State Work.

ABROAD.

China.—THE *N.-C. Daily News* SAYS: "That the Tsung-li Yamèn has decided to send some students to Europe for three years instruction in the languages of England, France, Russia and Germany. Four students will be sent to each country, and they will be under the superintendence of the resident Chinese ministers. This is certainly a right opening, from which much more may be expected when these young men return to their country. China needs more than anything else diplomatic a thorough knowledge of the countries of the West, but she has never been willing to believe what Westerners have told her of the greatness of their native lands. If she can send her own sons to see for themselves, and will then repose enough confidence in them to believe what they report, she will have a rational basis for future action. The comparative failure of good results from the educational mission which Hon. Yung Wing organized many years ago causes us to wonder what will become of this new lot of men when they return. If they are relegated to the positions of interpreters and junior clerks in subordinate offices, not much can result from their enlightenment, but if they are given places of honor and responsibility where they can be leaders in reform movements they may yet prove to be the political rescuers of their country. It is understood that H. E. Viceroy Chang Chih-tung has also obtained the Imperial sanction to send sixty students abroad. If this be true it will stir up a general interest in Western education throughout the whole country, and soon we shall be in the midst of a great movement for reform. It is to be hoped that some of the students of our mission schools will have their minds fixed with a similar desire to bestir themselves to get

such an advance education as they can only receive by going abroad.

A WRITER IN *Regions Beyond* says of the province of Hunan, which is just opening to the Gospel: "Hunan needs nothing from paltry foreign nations! With her ample area of 84,000 square miles—as large as Great Britain or the State of Kansas; her four noble rivers, flowing into the Tung-ting lake—a single basin 220 miles in circumference; her ancient influential cities—Siang-tan with its million people, famous for its wide rice-growing prefecture, Chang-teh, and Changsha the capital, recognized throughout the Empire as one of its most important historic centres; with her exports of tea, coal, oils, hemp, ground nuts, paper, tobacco, rice, iron, copper, tin, and timber—the latter floated down every season on immense Yang-tsi rafts, carrying thousands of men; Hunan, with her sixteen million people, healthy, prosperous, well-clad—why should she stoop to recognize the existence of barbarous Europe? Above all, what should Hunan, the personification of anti-foreign prejudice, the embodiment of Chinese conservatism, the aristocratic heart of the most aristocratic nation the world has ever seen—what should she want with 'foreign devil doctrine'?"

To any such suggestion she has from the first said—No. She has never allowed a foreigner to settle within her borders—much less a missionary. Her scorn of the weak provinces that tolerate their presence is only equalled by her zeal to correct their laxity. From her capital and from the brains of her busy men [of letters emanates the flood of horrible Hunan literature, that has done more than anything else of late years to excite anti-foreign riots throughout the Empire. Her tracts and pamphlets on Christianity—folio paper-covered volumes of colored illustrations too obscene to be looked at, and explanatory letter-press too revolting to be read—have been scattered broadcast, and are still issued freely, presenting unspeakable abominations in the most vivid tints, graphic style, and fullest detail, as an accurate *exposé* of the religion of Jesus Christ.

She will not have this doctrine. She will fight it tooth and nail. 'We have already three religions,' says her people, 'and we will not have a fourth.' Christianity is vetoed in Hunan. And she stands there, ancient, haughty, proud, and blind."

Africa.—MR. CHATELAINE SAYS, regarding the African languages: "In the supplement to his *Languages of Africa* Dr. Cust counts 450 African languages, with over 150 dialects. The Soudan languages number 212, and their dialects 56. The Bantu languages are estimated at 180, their dialects at 60.

With regard to the Soudan languages I will not express an opinion, as they are not in my special line; but concerning the Bantu languages, which are my special field, I am glad to be able to make the comforting statement that if we reverse the statement, and say that there are 60 languages and 180 dialects, we are much nearer the truth.

As a boy, in my native land, I studied a big book giving specimens of about 70 dia-

lects. Now 60 of these 70 dialects covered only a small part of three language fields: German, French, and Italian. Of the African dialects we are not far from knowing all, even by name; but of the languages we know by name a great many more than really exist.

THE MARQUIS DE MORES has been slain by the Touaregs who composed a part of his native escort. His mission in North Africa was a peculiar one. His scheme was to join the Khalifa at Khartoum, there to organize the Dervish forces in order to oppose the Anglo-Egyptian expedition now proceeding southward along the Nile. On June 8th he left the Tripolitan village of Elastia, and with eight companions was journeying south to Ghadamar. The Touareg escort attacked the marquis and four companions, who were a little in advance of the party, with carbines with which he had armed them the day before. He defended himself bravely with his revolver, but was overpowered. The four Tunisians who were in charge of the baggage convoy were made prisoners, but escaped, and one of them, Ali Ben Zuerli, brings the news to Tunis.

Although only thirty-eight years of age this French nobleman had had varied and thrilling experiences, ranging between a duelist in Paris and a cowboy in western Dakota, where he opened a large stock farm. Although he married a Jewess, he was strongly anti-Semite, and also cordially hated the English, against whom he planned the wild scheme that cost him his life.—*Illustrated Africa*.

South America.—A WRITER in the *Woman's Friend* says: "At Mercedes I met Nicholas Lowe, and spent a Sabbath on his estancia. He has just given \$25,000 in gold to the Methodist school at Mercedes for the training of evangelists.

'I came,' he said to me, 'to the Argentine without money, and slept under my cart, and dug my own well. I borrowed of no one. The Lord has blessed me, and I am now giving back to Him a part of what He has given me.'

He has an estate of some 4,000 acres, on which is a flock of 10,000 sheep. He is very wealthy. I rode with him through beautiful Mercedes, and passed a bowery plaza, named Nicholas Lowe.

The theological school, that Mr. Lowe has so liberally endowed, occupies a conspicuous place in beautiful Mercedes. The students are resolute and consecrated young men. They feel their calling; the Andes beckon to them; the light of the future is in their faces. The heart of Dr. Drees and that of his friend Nicholas Lowe are in this school. No mind can measure the influence of the work that they are doing."

General.—THE JUBILEE OF THE EVANGELICAL ALLIANCE was held in Mildmay Hall, London, the first week of July. Interesting memorial services were held and addresses given by representative men. Mr. Arnold, the General Secretary, gave the following sketch of the Society:

To be strictly accurate, the Alliance is fifty-one years old, for it was at the confer-

ence in Liverpool in 1845 that it was practically founded. Even for two or three years before that date correspondence was taking place between friends of Christian union in Scotland and England on the one hand, and like-minded men on the continent of Europe, and in America, on the other.

The interest thus evoked led in 1846 to the actual organization of the Alliance, when some 800 brethren from all countries, and of fifty different evangelical denominations, came together. This conference included many of the best men in all the churches, and some of the noblest Christian leaders of their time. They formed the Evangelical Alliance, not to create unity, but to give expression to a great truth—the oneness of the Body of Christ. The Society set before itself the promotion of brotherly love and union between the followers of Christ in various lands—by correspondence and otherwise; in seeking to maintain and diffuse the truth, to exert a beneficial influence on the advancement of evangelical religion, and on the counteraction of infidelity, of Romanism, and of other forms of error and superstition, and the desecration of the Lord's Day.

The British organization was the first formed (1846). Since then the great tree has been spreading its branches all over the world, sometimes taking the form of national organizations and at other times attaching themselves as branches to the British stem. There is now scarcely a country without its auxiliary of the Alliance. The latest addition to the Alliance family is Hungary. Only last month, during the visit of the deputation of the Evangelical Alliance, which was sent to Buda-Pesth in connection with the millennial celebration, over 120 Protestants in that city, and including some dignitaries of the Reformed Church, and other eminent men, signed a declaration approving the principles of the Alliance and expressing desire to be recognized as a branch. In the General Conferences the Alliance meets as a whole, and to-night we inaugurate the tenth of these great international gatherings.

I must omit all reference to a large number of subsidiary matters, and touch only some of the more prominent features of the work. First, the observance of the week of universal prayer. This season of united prayer was commenced in 1846, shortly after the formation of the British Alliance, and for some twelve years was observed among members of the Alliance only. Then came an urgent request from missionaries in India that this week of prayer should be extended, and that the Alliance invitation should be addressed to Christians generally throughout the world. This plan was adopted, and henceforth the invitation was issued in the name of the whole Alliance, and the programme of the week has been adopted universally by Christians in all lands, and the observance has extended throughout the world, till now it is difficult to name a country where this week of prayer, in the early days of January, has not been introduced. The reports received from distant lands constantly tell of revivals of religion and increased spiritual life as following the observance.

Secondly, conferences. I do not now refer to the fifty annual conferences of the British Alliance, and which have often had important results. I refer more particularly to the international conferences of the Alliance, two of which have been held in London, seven in other European capitals, and one in New York. These Ecumenical assemblies have marked a distinct and unique feature in the promotion of Christian union in wider and international sense. Not only have these gatherings been helpful in promoting brotherly love between Evangelical Christians of all lands, but the addresses given on a great variety of subjects relating to Christian life and work have been invaluable, and form a library quite unique in its way.

It would be interesting to follow the various efforts made during the past fifty years by the Alliance to obtain religious freedom for our persecuted brethren and sisters all over the world. Almost every country in Europe and many lands beyond have witnessed the persistent but calm and unostentatious efforts made by this Evangelical Alliance in favor of religious liberty, sometimes by the British branch acting alone, and at other times by the combined efforts of the various branches in Europe and America. This department of work has always been a difficult and delicate one. In many cases publicity must be avoided, or the persecution of our brethren would be accentuated rather than relaxed. Care and caution have to be exercised in regard to the statements made, and while this has led some critics, and even a few friends, to complain of the slowness of our methods, on the other hand it has established for the Evangelical Alliance a reputation for fairness and absence of exaggeration, which has given it an authority and influence far beyond the expectations of its most sanguine friends.

Numerous instances might be given, did time permit, of the value of this department of the work in many lands, but enough has been said to indicate the lines along which the Alliance has been moving; and surely it may be claimed that it has been an eminently practical organization, and one upon which God has set his seal—giving it a power and influence which has already been felt throughout the world, and which by His continued favor will lead to still greater results, until the time shall come when full religious liberty will be enjoyed in all lands, and the perfect unity for which our Lord prayed will be manifested.

The Christian Missionary says of the work of the Christian Alliance: The secret of the wonderful success of the Christian Alliance people in missionary work may doubtless be attributed: (1) To the influence of their numerous conventions which are given largely to the study of the Scriptures, prayer, personal consecration, endowment of the Holy Spirit, and the subject of missions. And (2) to the fact that, in a large measure, they are a spiritually-minded and Spirit-filled people. When Christians are really consecrated to God's cause, filled with God's Spirit, and instructed in His Word, they are ready to give, even to sacrifice, for the spread of His kingdom.

CORRESPONDENCE

Vungu, Africa.—H. D. Campbell.

Vungu is prospering and under the blessing of God the work is growing. We look back over the best year and we are looking ahead into a better one. Thirteen have been baptized here this year, and we have several good cases who are asking to be baptized.

The chief of our nearest village and his nephew, the heir to the throne, have both come out boldly and are bravely witnessing for Christ, in face of much opposition from other chiefs and the sneers and jeers of some people. Nearly every one is willing to listen to the gospel, and nearly every one is unwilling to accept Christ or to let any one else do so. It means much to a man to come out from the crowd in this land—much of all that is hard for the flesh to bear. Our converts need your believing prayerful sympathy before the throne of God. Our hearts are gladdened as we read how God is stirring His people at home and getting so many to accept His plan of campaign.

How we are longing for the reinforcements of men and money we need, in order that this may be the aggressive year, we believe He wishes it to be at this end of the line. We are trusting with you for the support of fifty men and boys who are being taught God's word and way, at Vungu. Mrs. Campbell, baby and I are alone once more, and but for the help which God has raised up for us among the natives we should be hard pressed.

We have trustworthy help in school work and in the work on the place, young men who do actually the work of the missionaries. You know at first we had to do and oversee the most trifling details of station work. Now God has blessed us by giving converts who are working hard to help their people, doing work of responsibility. How can we thank God enough for this? We have three hours in school and four hours in the fields for the boys. The men we have transport our goods on their heads build, etc. God has blest our work in the fields, so that we have acres of growing plantations, bananas, corn, beans, pine-apples, and other fruits—it takes some food to provide for fifty mouths daily.

Our boys are not idlers and do much toward their own support, while being taught. On Saturday afternoon many of the boys scatter in all directions to their towns to remain the Lord's day, and they preach the gospel, they tell all they have heard during the previous week. One of our evangelists told me of a very favorable hearing last week in his town and of an audience of chiefs who were very favorably inclined toward him and his message.

A short time ago the chief of the nearest village who has received Christ preached a whole afternoon to a crowd who had come to lament over a corpse; he began at Genesis and ended with the Lord's coming in Revelation and then referred them to us for a further explanation of these things which are so strange to them.

We have many people come to us for medicines and to have their horrible ulcers dressed, and we keep them daily, afterwards they listen to the word of God, some come from many places which the missionary has not reached, and as they go back they tell of Christ and all the other strange things they have seen and heard.

An important chief near us was recently taken ill. The witch doctor was duly consulted and announced that four people were guilty of eating him, that is causing the illness, that they were witches—two men—one of them a witch doctor himself—two women, one of them a wife of the chief. When I heard of the affair I went to the chief and spoke to him concerning his soul and concerning the great wrong he was doing in having these innocent people drink poison for him. He would not return an answer, but pretended to be worse than he was to avoid talking. I had better success with the people, and they said they would not give nkassa. The accused witch doctor and one of the women, the mother of four little children, put themselves under our protection. The little ones came to the station and are yet with us, one of them is a two year old baby. Some days after the chief died, and the poor woman was goaded almost to the verge of madness by the slurs and insults she got, and in a fit of anger she went off to a town some miles away to take the poison and show the people that she was no witch. Poor thing, she died from its effects. The cries of the little ones was awful to hear when they knew of their mother's death. Poor little creatures joining their feeble voices with the wail of anguish which is ascending to God, a few more signatures to the great petition for the coming of the King who shall reign in righteousness, and whose advent will bring healing for this great open sore of the world.

The woman who died was dragged and burned as are all witches—it being a crime against native law to bury a witch. One of the accused men went also to drink the stuff, to his own family, who lived some distance away. After vomiting and establishing his innocence, he came back escorted by all the young people who intended having a thanksgiving festival in his honor, but was prevented by the death of the chief. The body of the chief is raised on a sort of bier in his house, his wives surrounded it day and night and keep going the fires, which are to preserve it until next dry season, when it will be buried. The wives are compelled to remain at the house until he is buried. A part of the time is devoted to crying and reviling the evil spirits which caused the death. With loving prayers following.

Yours in His service, H. D. CAMPBELL.

SCRAPS and SCRIBBLES

THE following extract from a private letter touches a good many practical and important wayside questions:

I HAVE BEEN having a hard struggle for several days over a social question, and although I felt very sure at times that it was God who was making me see the subject in a new light, I could not help wondering why He had never done so before. A very dear friend, whose husband is an elder in the church, told me that she expected to give a reception to about three hundred in a short time. I immediately volunteered to help her in any way that I possibly could, and suggested that I could help her write her cards. She accepted the offer, because I assured her that it would be a pleasure to do so, that it would help me to get my mind off my own troubles.

She has entertained me many times, while I have not been able to entertain her, so that the thought of rendering her any assistance was delightful; but in a day or two, to my very great astonishment, I found myself confronted with the question: "After all, is that sort of entertainment right for Christians?"

I had gone to receptions, feeling no questions whatever about the righteousness of doing so; but now in this case came a whole troop of questions. Finally, I came to the conclusion that I must give up helping in any way. But how to tell her, to make her understand my sudden change; she was so innocently happy in her anticipations I knew that while many fashionable people, to whom she was indebted, would be there, she was planning to have many others to whom such an invitation would be an honor as well as pleasure.

Although she is a lovely woman, I did not see how she could have patience with me, and a ruptured friendship stared me in the face. I tried to put the matter into God's hands, saying, "I will trust Him;" but I found that I was doing anything but trusting. I asked the Lord to open the way, but found myself trying to force a way.

I went over to see her, intending to talk it over with her, but my courage failed and came away very much depressed. The next morning I came to the point where I could put the whole matter into His hand and trust for guidance. In a short time a rap at the door came, and there was my friend who had been worrying because I had seemed so depressed on parting the day before. The way was opened, and soon our tears were flowing, and the hearts were opened too. Was I right or was I "righteous over much?"

I have learned something this winter that has astonished me greatly, and that is that it is a duty to praise God. I had been reading a book in which the writer advanced the thought that we ought to go to work systematically to stamp good thoughts on the brain, advocating repetition as a means. While in the hospital I read a book called, "Daily Strength for Daily Needs," and in it was a quotation from William Law: "If any one would tell you the shortest, surest way to all happiness and all perfection he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore,

work miracles you could not do more for yourself than by this thankful spirit."

I began to put it into practice. Often in the morning the thought would be: "I don't want to, I don't feel like it;" but I compelled my lips to repeat the words, and to my surprise I found that almost invariably a few repetitions brought the feeling. Now it has become a habit, and whenever any distressing or sinful thought comes, the words of praise spring to my lips. The question comes, "Why was I never taught this?" Although I am nearly fifty years old, I have never heard a sermon on the subject, you reach so many people. Have you ever preached the duty of making this a habit?" I believe that one must repeat the words as if committing to memory until it will be as natural to praise God as to breathe.

A book by Hannah Whitall Smith, "The Christian's Secret of a Happy Life," has been very helpful to me. When the question of entertainment was troubling me I was thinking how delightful it would be if we could invite our friends into a reading from such a book, followed by discussion, and then by simple refreshments. But to my dismay I could think of only eight or nine that would enjoy anything of the kind; and yet nearly all my friends are church-members. But I determined, when strong enough, to attempt it with the few, feeling that each one might know another and so the number might be increased.

Isn't it Joseph Cook who says that "Souls grow by contact with souls more than by all other ways combined." I should say that they grow more by contact with God, and next by contact with other souls. Was there not some thought of this kind back of the formation of class meetings among Methodists? Might not our prayer-meetings be much more effective if the subject were announced a week before, and all were urged to contribute original thought or experience on that subject.

I have come to the conclusion that there is too much petition and too little affirmation in our prayers. It seems to me that if a child's hand is in its Father's it would not be very pleasing to Him to have the child beg for protection. Would not the assurance of confidence on the part of the child be the more pleasing of the two? I say to the Lord many times "I trust Thee."

THE FOLLOWING PRAYER comes to us opportunely at this time, when the frightfully inhuman treatment of dumb brutes is being so widely practiced.

A PRAYER.

O God, merciful and omnipotent, we pray Thee to protect from the barbarity of man Thine innocent creatures who are tortured in the name of science, vainly so called. Let the dreadful practice of vivisection cease. Send Thy Holy Spirit to search the hearts of those who do this evil, that they may become merciful, and so obtain mercy. We ask these things through Jesus Christ our Lord. Amen.

TESTIMONIES

Deliverance.

The promises of God are yea and amen, in Christ Jesus.

Among the many wonderful deliverances of myself and family in the time of trouble, by trusting in the promises of God, I want to relate this one for the glory of God.

Last July, on awakening one morning, this promise came to me so forcibly it seemed to be sent directly from God, "Call upon Me in the day of trouble, and I will deliver thee." I couldn't think why such a promise should be sent to me then as I had no trouble, and, in fact, I never seemed so free from it. But God who knows all things knew how soon I would need it. It was on Sunday morning I received the promise and all day it kept ringing out as a special message to me, "Call upon Me in the day of trouble and I will deliver thee."

The following Thursday our oldest boy was taken sick with what in infants is known as cholera infantum, and from which infants around us were dying. Thursday evening as I went into his room, I saw that he was a very sick child, the sickest, it seemed to me, of anyone I ever saw. The disease had gone to the brain. I went down stairs, told my husband we would have prayers, saying how sick the boy was. After prayers I said we would go to his room and pray for him. The chapter we read that night at the altar was St. Luke viii., where the disciples were in the ship and the winds were raging, and how He rebuked the winds and there was a calm. As we knelt in prayer, I told Jesus that the winds were very tempestuous in our home, and asked Him to speak to the sick one and bid the raging disease depart; and such a peace came to me just then. I knew He had spoken, and it was all right. We went to his room and found it even so; for as we asked him how he was, he said, "Oh, I am so much better!" and he was healed from that moment.

That same night at midnight, dear little Blanche was taken with the disease. She was a very sick child; by morning she lay tossing in agony on her bed. We carried her out of her room and laid her on the lounge. She was delirious. The disease had attacked her brain. Once more we knelt around the altar in prayer, and unitedly we asked that a sweet, refreshing sleep might come to her. This was at eight o'clock A.M. While we were praying she fell asleep and did not awaken until three o'clock P.M., when she seemed better, but at night was taken worse than ever. Oh, how the disease raged until near midnight. All at once she looked up at me, and said, "Oh, mamma, I am so sick, and I don't think I shall ever be any better," and she looked so pale and exhausted. What a moment that was for me. I said, "Oh God, Thou didst tell me to call upon Thee in the day of trouble, and Thou wouldst deliver, and I trust Thee." I laid down by the side

of our darling, and in a few moments we were both sleeping. Next morning I dressed her. She went out to prayers as usual.

Monday the youngest boy was taken with the disease. I claimed the promise, "They shall lay hands on the sick, and they shall recover," and he, too, was healed, and, last of all, I was taken very suddenly, with so much care and watching by the others that I thought I never could get through. So I told God He had promised to deliver in time of trouble, and He could deliver at once; and He did. In one hour from the time I was taken sick I was as well as ever, and attending to my household duties. My boy of fourteen was brought home from school with a broken arm. The man who brought him insisted on going for a surgeon, though I told him the God who made the bones was able to set them. Yet he wanted to go for a doctor so badly we did not object. The doctor came and set the arm. Nothing was administered during the operation. During all of our sickness and trouble no medicine, not one drop of any kind was taken or administered to any member of the family. Alone on that promise were we delivered out of all our trouble.

Glory be to the Father, the Son, and the Holy Ghost.

MRS. LENDELL DAVIS,
No Vienna, Me.

To His Glory.

PONTIAC, MICH., July 12, 1896.

Dear Friends of the Christian Alliance:

I had been suffering with a pain in my left eye for quite a period. I went to the home of our dear brother, Dr. Sterling, of Detroit, and he anointed me for healing, May 27th. After I left the pain increased for the rest of the same day, but the telephone of prayer went forth to heaven. And the enemy, although he fought hard, had to give up his hold when the Master, "who is touched with the feelings of our infirmities," and "was tempted in all points like as we are," came to the rescue.

I awoke next morning and the pain had left me. Glory to God! The wind blew hard and it was very cold, and I was obliged to be out in it all day. But, praise the Lord, it did not affect the eyes. In about a week, having taken cold, the pain returned for a whole day. But I kept my eyes fixed upon Jesus, and He again removed the pain. I have not felt it since.

It is not my first healing. It is only one out of many times the Blessed One has healed me. "Blessed be the fountain of blood that washes whiter than snow." My heart is full of praise to God for His merciful kindness to me; for He continues to bless and own me as His child.

"Blessed be the fountain of blood,
To a world of sinners revealed;
Blessed be the dear Son of God,
Only by His stripes we are healed."

Yours in the Four-fold Gospel,

MRS. GEO. A. SMITH.

Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 319 West 42d Street, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION

Pray for:—

Full salvation for three daughters in Pitts-ten, Pa.; salvation of a husband, and that a little grandson may be dedicated to Jesus only; salvation to the uttermost for a husband and his father, oh, pray; salvation of a worldly sister, who cares not for Him; salvation of a husband and Divine re-establishment of a home filled with Jesus, and full salvation for all the enemies; salvation, soul and body, for a daughter in Laceyville, Pa.

PRAYER UNION FOR THE WORLD.

The noon hour is especially set apart for these requests.

AFRICA.

Pray that God will overrule the important military movements now transpiring on the borders of the Soudan for the opening up of that vast neglected land.

INDIA.

Pray for the work opening up so beautifully at Kaira in Guzerat.

Praise that twelve more converts have been baptized.

Pray that the new converts may be established.

Pray for beach meetings every Sunday evening at Bombay; there is little opposition.

Pray that our missionaries may have wisdom to meet the great possibilities.

CHINA.

Pray that a young Chinese scholar, to whom Bros. Chapin and Smith have preached the gospel, may stand true amid persecutions.

Pray for the real outpouring of the Spirit on our station at Ysing-yang-hsien.

Several have been saved.

Pray for the opening up of the West River and wisdom in locating our central station for the Province of Quang-Si.

PALESTINE.

Pray for an infilling of the Spirit for our dear workers in this field.

Pray for the establishing of a work in Medeba, beyond the Jordan.

Pray for Mr. and Mrs. Murray at Hebron, whose work has been interfered with by the Moslems, and who are now removing into better quarters.

Pray that the new missionaries may quickly learn the language and may have clear guidance.

SOUTH AMERICA.

Pray for God's blessing on the work now established in Caracas, Venezuela, under our sisters White and Lanman.

Missionaries of the International Missionary Alliance.

AFRICA.

CONGO MISSION.—Rev. M. H. Reid, Superintendent, Nagangila, Congo Free State.
Stations Occupied.—Gabinda, Boma, Nagangila, Vungu, Kiama, Mazinga, Maduda, Dyema, Kin-kondzi.

Missionaries on the Field.—Mr. and Mrs. John Symington, Mr. and Mrs. Henry D. Campbell, Mr. and Mrs. Charles Ave, Mr. and Mrs. Alex. McDonald, Mr. and Mrs. Irons, Messrs. W. A. Oramer, A. P. Woodcock, L. S. Gardner, W. M. Macomber, John Bullerist, Gabriel Maguire, Wm. Raff, Robert Page, Alf. Robb, Geo. Egerton, Thomas B. Townsend, B. P. Smith, B. O. Hazzard, Wm. Wallbrook, E. King, Jas. McKee, A. J. Stevenson, Thos. Luttit, W. J. Roth Frank W. Avery, E. P. Miller, C. A. McKinney, F. Scdaborg, A. H. Jamieson, N. H. Hess, R. C. Balne, H. P. Schilde, Mr. and Mrs. E. G. Stanley; Misses Louise Mick, Marion Peacock, Emma Lusch, Bertha Jahraus, Emily Oberacher, Josephine Harris, Martha Thompson, Loeta Barram, Christina Seitz, Agnes Ward, A. H. Hess, M. Wilmot I. Collins, Lucy Villars, R. Dixon, Margaret Suman, M. Kohn; seven evangelists.

SOUDAN MISSION.—Mr. E. Kingman, Superintendent, Freetown, Sierra Leone.

Stations Occupied.—Magbele, Ro Bethel, Makomp, Tubabudugo.

Missionaries on the Field.—Rev. Roy Oodding, Messrs. H. W. Hubby, F. E. Swenson, Mr. and Mrs. W. E. Shoobridge, O. A. Mitchell, W. C. Walker, J. Hall Smith, Matthew Francis, Mr. and Mrs. J. L. Trice, Mr. Alvin Wendel, Mr. and Mrs. Chrisman (native workers); Messrs. Howard Smith, Fred. K. Smith, W. H. Seipel; Miss Maggie Brown.

INDIA.

Rev. M. B. Fuller, General Superintendent, Akola, Berar.

BERAR.—Stations Occupied.—Akola, Khamgaon, Shegaon, Buldana, Amraoti, Murtizaphar, Chandur.
KHANDESH.—Jalgaon, Chalisgaon, Pachora. **GUZERAT.**—Ahamedabad, Kalra, Kapadvanj. **BOMBAY.**—Bombay.

Missionaries on the Field.—Mr. and Mrs. M. B. Fuller, Mr. and Mrs. M. J. Garrison, Mr. and Mrs. R. S. M. Stanley, Mr. and Mrs. J. E. Butler, Mr. and Mrs. P. E. Hagburg, Mrs. Jessie Simmons, Mr. and Mrs. Wm. Franklin, Mr. and Mrs. J. W. Johnson, Mr. and Mrs. P. Neilson, Mr. and Mrs. Geo. Carroll, Mr. and Mrs. C. Erickson, Mr. and Mrs. W. Ramsay, Mr. and Mrs. G. W. Woodward, Mr. and Mrs. T. F. King, M. and Mrs. V. T. Guttridge, Mr. and Mrs. A. A. Hallam, Mrs. Jas. Miller, Mrs. E. Herron, Misses L. J. Holmes, Carrie Bates, Hattie Mallory, Lottie Mahaffey, Mary Goss, Annie C. Wils, Mary Olmstead, May Miller, A. Armstrong, Blanche Petrie, Sarah Montgomery, Annie Seasholtz, E. Smiley, M. Anderson, K. G. Parks, S. A. Jaffrey, Alice Yoder.

Messrs. J. P. Rodgers, L. J. Cutler, R. D. Bannister, Scheidegger, F. E. Dutton, W. Moysen, J. D. McGlashen, C. C. Lenth, A. Johnston, H. Andrews, F. Back, S. Hamilton, C. Borup.

CHINA.

Rev. D. W. Lelecheur, General Superintendent, Wuhu, China.

CENTRAL CHINA.—Stations Occupied.—Wuhu, Wu-chang, Ta-tung, Han San.

Missionaries on the Field.—Rev. D. W. Lelecheur, Rev. and Mrs. Howard Nichols, Mr. E. J. Baker, Mr. and Mrs. Beals, Misses M. Meyers, E. van Gunten, H. E. Galbraith, M. F. Parmenter, F. H. Catlin, E. E. Hawkins, Je sie P. Rhind, Messrs. James Howe, Matthew Birrell, Martin Ekvall, H. Erickson, H. Helgesen, David P. Ekvall, James Smith, Albert L. Shier, Misses E. Larssen, M. Oviatt, G. Oviatt, Messrs. Kristensen, W. Shantz, E. H. Chapin, Mary A. Funk, Mr. Mrs. Drysdale, Misses E. Farr, Grout, Brown, Rose Olmch, Messrs. Alexander, Brown.

SOUTH CHINA.—Stations Occupied.—Macao, Pakhol, Quangsi.

Missionaries on the Field.—Rev. and Mrs. O. H. Reeves, Messrs. A. Howden, J. Fee, L. B. Quick, Fritz Christopherson, Dr. Robt. H. Glover, Martin L. Landis; Misses A. L. Landis, M. B. Doner, B. E. Glover, R. Jaffray, I. Hess, Mrs. I. Hess.

At Home.—Alex. O'Brien.

Under Appointment.—Mr. Milton Anderson.

NORTH CHINA (the Swedes).—Stations Occupied.—Kuei-hua-chiang, Peh sie tai, Peh ribohshao, Riahth kia tai, To-to Cheng, Ts'ingshuiho tai, Ta-tai, Pao-tee, Sa-ri-t'ing, Salatsi, Fen-chen, Ninghsafu, Wang u-fu ov Ning-hsia, King Ki-pai, Ping-loh, Shen-mo, Uago, Mongolia.

Missionaries on the Field.—Mr. and Mrs. Emil Olsen, Mr. Charles Nordling, Mr. Charles Hillsberg, Mr. Frans. Aug. Larsen, Mr. Nils Kullgren, Mr. Wilhelm Noren, Mr. Carl Gustaf Söderbom, Mr. Edwin Johan Anderson, Mr. Carl Fredric Lundquist, Mr. Johan H. Swardson, Mr. Albert Anderson, Mr. Charles Hill, Mr. Olof Bingmark, Mr. Peter E. Ehn, Mr. Alfred Fagerholm, Mr. Peter A. Ogren, Mr. Emil Jacobson, Mr. and Mrs. Magnus L. Book, Mr. Pini quist, Mr. Sjolmed, Mr. C. F. Newstrom, Mr. Ludvig Erickson, Mr. and Mrs. K. G. Helleberg, Mrs. Nils Kullgren, Mrs. Frithiof Sjolund, Mrs. Albert Anderson, Mrs. Eric Philquist, Miss Mary Engh, Miss Elizabeth Erickson, Miss Anna Alsterlend, Miss Augusta Brollin, Miss Helen Berg, Miss Ingeborg Anderson, Miss Charlotte Larsen, Miss Ida Skoglund, Miss Olivia Bloomberg, Miss Hilma Oxelquist, Miss Emma M. Hasselberg, Messrs. Carl Peterson, Fred Wenberg, Otto Oberg, Manton Nustrom, Carl York, Carl Nelson, Oskar Olson, August Erickson, Misses Sallie Malmstrom, Laura Hansen, Matilda Johansson, Hilda Larson, Elizabeth Jacobson, Annie Johansson, Annie Lindquist, Annie Anderson.

PAKIN MISSION.—Miss D. M. Doyw, Miss Annie Gowans, Miss Mary Rodgers.

THIBET MISSION.—Rev. W. W. Simpson and Mrs. Simpson, Mr. Wm. Christie, Mr. Shields.

TIENTSIN.—Mr. and Mrs. Woodbery.

JAPAN.

Rev. T. W. Gulick, Superintendent.

Stations Occupied.—Myoshi, Shobara, Omari.

Missionaries on the Field.—Rev. and Mrs. T. W. Gulick, Miss Emma Barnes and eleven native workers; Mr. Lindstrom.

SOUTH AMERICA.

BRAZIL.—Stations Occupied.—Jahu San Paolo.

Missionaries on the Field.—Rev. J. B. Howells, Mr. W. B. Smart, Mr. and Mrs. Emery, Mr. Wm. Cook, Miss Sallie P. Felton.

At Home.—Mrs. J. B. Howells.

VENEZUELA.—Stations Occupied.—Caraccas.

Missionaries on the Field.—Misses Bessie White, Bessie Lanman.

PALESTINE.

Stations Occupied.—Jerusalem, Hebron.

Missionaries on the Field.—Mr. and Mrs. Murray, Misses Mary M. Ford, Frances Parsons, Elizabeth Brown, Annie Giles.

At Home.—Miss Lucy Dunn, Mrs. J. Orulckshank.

WEST INDIES.

Stations Occupied.—Port-au-Prince, Hayti; Santo Domingo, San Domingo.

Missionaries on the Field.—Rev. W. E. Goodin, Mrs. W. E. Goodin.

At Home.—Miss M. Munson, Miss I. Miller, Mrs. G. H. Langley.

BULGARIA.

Stations Occupied.—Philippopolis.

At Home.—Mrs. M. B. Willard, Mrs. Radanlove.

DIRECTORY.

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For unity, fellowship and testimony for the Four-fold Gospel.

GENERAL OFFICERS.—President, Rev. A. B. Simpson. Membership and Recording Secretary, Rev. F. W. Farr; General Secretary, Rev. C. H. H. Pannell; Treasurer, Mr. H. W. Burnham.

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Any one desiring membership cards of the Christian Alliance, or badges will have their orders promptly attended to by enclosing a stamp to Rev. F. W. Farr, 692 Eighth Ave., New York.

Silver badges 50 cents; gold plated, \$1.25.

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BERACHAH HOME, 250 W. 44th Street, New York City.—For persons who desire to come apart for a short time and wait upon God in prayer and the study of His Word, under the guidance of the Spirit,

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Contributions personal, or contributions to the work in general, should be sent to Rev. A. B. Simpson, 692 Eighth Avenue, New York.

Contributions for the work of publication, Rev. A. B. Simpson.

Contributions for Berachah Home, to Rev. A. B. Simpson, or Miss S. A. Lindenberger, 250 W. 44th Street, New York.

Contributions for the Gospel Tabernacle, Rev. A. B. Simpson, or Mr. David Crear, 692 Eighth Avenue, New York.

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Contributions for the International Missionary Alliance. Mr. David M. Crear, Treasurer, 237 West 105th Street, or Mrs. A. B. Simpson, Financial Secretary, 692 Eighth Avenue.

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